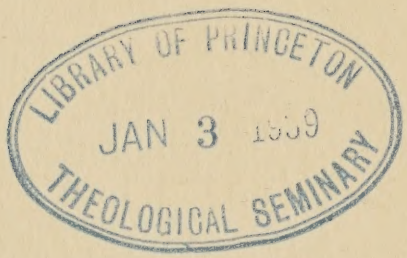

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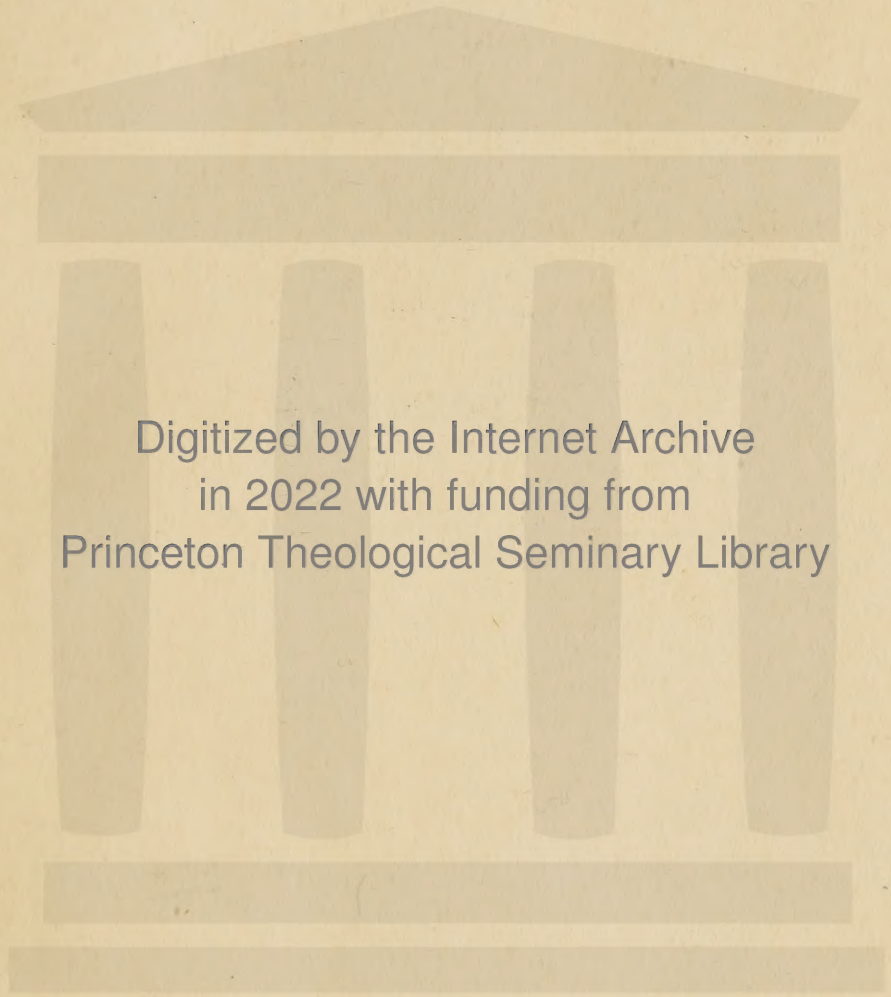
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EVANGELISM

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EVANGELISM

A Graphic Survey

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FOREWORD

This volume enters a rather new area of discussion. It seeks to compare and interpret the figures which the major divisions of American Protestantism have been recording for the past half-century and more. These figures register the increases in the memberships of the Churches which can be very broadly characterized as their evangelization results.

The discussion is of evangelism, not as to methods, or spirit, or spirituality, or psychology. It treats of evangelism as productivity and seeks practical ways by which to measure value and assure production.

For this purpose, after a preliminary discussion of the place of evangelism in the program of the Churches, it visualizes the tables drawn from official records and calls attention to the many questions which are raised by the lines. It also enters the field of comparative records and has something to say about the effects of revivalism, the shortcomings of pulpit and pastoral evangelism and the pronounced relationship between general events in history and the attitude of the young toward the appeal of the Church.

The average pastor, it is hoped, will find many suggestions in these pages which will help him in programizing and also in auditing his work and making his efforts more direct and profitable in the matter of the ingathering of people to the fold of the Church.

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PART I

ORIENTING EVANGELISM

EVANGELISM

Preliminary Considerations

The manufacturer of a nationally known medical product explained to me one day a device which was in use in his office. It was a registering arrangement connected with the loading chute in his factory. Whenever a standard shipping case slid down the chute toward a freight car, it tripped a trigger and so announced its entrance into circulation. A glance at the dial in the office showed at once the factory output up to date, or a moment's listening to the click of the dial determined the rate of production of the moment. All processes in the factory, I was told, were timed for and directed toward keeping the dial in the boss's office steadily registering.

The dial provided a graphic or visual report of the operation of the factory. It was valid both for rate and amount of production. If its reports had been continuously recorded, this record would have provided a graphic survey of the business.

In American Protestantism dials have been noiselessly clicking for a good many decades. The Churches have been making new members in their fellowships and have been sending them steadily out into circulation into the business of the world and of the times. They have been, perhaps unconsciously, registering a series of annual totals of production and they have also been thereby suggesting a rate of production as well. We can indeed dig these terrible things out of the official records of the various denominations. The result is the graphic survey which is attempted in this volume. It may seem to some to

smack overmuch of the technical and the mechanical but there is a right powerful current in the wires. To some the frank emphasis placed on numbers may seem in derogation of the spiritual flavors of the commerce in souls. But there is a pungency in the many references in Scripture to the mathematical horizons of discipling that we cannot afford to underestimate.

Evangelism, it may be said with some bravado, has to do primarily with numbers, with quantity. Its horizons are the many rather than the few. Jesus Himself said, in the last verse of St. Matthew's Gospel, "Go ye therefore and teach (or make disciples or Christians of) *all nations*." In St. Mark's Gospel after the resurrection, He says, "Go ye into *all the world* and preach the gospel to *every creature*."

There seems to be a suggestion of a very great scale of production, a nation's scale. There seems also to be a very high rate of production called for, an inclusive every creature rate, very difficult and pressing because the creatures die at an alarming and non-stoppable rate and the people working for Christ have only a moment to reach them. The urge to understand and perhaps to carry out the Master's command might easily lead us to look back into the history of the Churches and ask for an audit or an accounting of operations and productivity. We might expect to find failure and, on the other hand, we might be hopeful of discovering some successes which might inspire us to take more literally the adjurations of the Christ. Certainly we shall find ups and downs. Possibly we shall discover some secrets about these hills and dales which will help us to mine better or plow better or reap better or build better.

The subject of Evangelism is a difficult one to approach with simplicity or directness. On the one side it touches the

great religious and psychological problems of conversion, the second birth and salvation; on the other, the practical organizational problems of methods, backgrounds and personalities in the preaching of the evangel. For our purposes let us be as simple-minded as possible and let us think of evangelism very practically and untheologically as production and try to picture the Churches very crassly as a sort of factory arrangement for the production of new Christians to be sent out into our civilization.

If we can stand this figure in so sacred a connection, you see how much easier it will be to handle records. For we can say: Here is a Church which has so many operatives in its organization. Last year these operatives produced, so they could be enrolled for the first time in the records, so and so many brand-new Christians. It will be very simple to find a record from year to year that will be perfectly intelligible and from which may be most easily deduced their rate of production or the efficiency of their work.

The dictionary definition of Evangelism will assist us also. It reads, "labors to spread the Gospel." This is simple unless we begin to argue about the type of labors or about what is meant by the Gospel. Labors may be considered quite objectively. They usually are. They are so handled in the denominational records. It is in effect stated in these statistics: Last year through the labors of this denominational group so and so many new Christians were registered in our churches. They may be imperfect Christians, making a first confession with many more confessions in prospect, or they may be quite advanced Christians giving their adherence to a highly differentiated set of denominational beliefs. But they are all new disciples, new learners at least and their numbers can be ascertained and their relationships studied.

It seems strange that this area of investigation has not been long since exploited. We have a large body of material in the records of the principal denominational groupings in the Protestant Church. This has not even been collected, much less collated and studied. And yet in it lie concealed some very significant conclusions. Great bodies of Christians have worked out characteristic methods of ingathering. They differ a great deal. Can we discover whether some one method has had better results than the others? There have been many economic and political crises in the story of the American people. Have these had anything to do with developments in the religious life of the population? Have there been religious crises of significance on a level or even more important than economic or political crises?

We have differed a great deal in our opinions about some of the religious phenomena in the historical perspective. Revivalism has had ardent proponents and has also provoked many critics and contemners. Have we records which help us to settle some of the questions which sharply divide opinion? Every decade or two the question as to the future of the Church arises and argument waxes warm as to the validity of the Church's program or as to the sanction for the Church's continued existence and protection. Can we find material in the past which will help us to better handle the recurring question which each incoming generation formulates for itself?

The treatment of the subject which follows and which is based on the carefully compiled records which are at present available is an attempt to open this great area. It is the mere beginning of what ought to be a far-reaching endeavor to get out of the records of religious bodies the information which they undoubtedly contain, which will be immediately

useful in working out the understanding of and the solution for the problems of the present.

Before we study in detail the records of the major denominational groupings of the United States it may be well to spend a little time in visualizing evangelism in the functional working of the Church as well as its place in the organizational life. In addition some discussion of phases of its relationships to personnel, to resources, to environment and to denominational situations will help in understanding the importance of the records which will be presented later.

Mr. Roger W. Babson and others have shown the value of indexes and lines for business development and conduct. We will learn from their experience that it will be not only possible but also profitable to use indexes and lines in the depiction and study of the business of the Church. While we will confine our discussion to lines and indexes in evangelism, it is possible to extend visualizations into other fields, religious education, stewardship and service. This has been done already for one large denomination.[1] It should probably be attempted for all with the hope of discovering better technique or avoiding poor or deceptive methods.

Evangelism as a Function of the Church

This diagram visualizes the place which evangelism holds in the scope of the functional work of the Church. We think it is important to hold this place ever before the mind as we enter later into a discussion of the statistics and records. What we are trying to understand is not of course the mathematics of religious experience but its spirit. We cannot permit so great a function of the Church as this one of evangelizing to be

[1] Weber, *Presbyterian Statistics through One Hundred Years.*

simply stuck with a pin on the stretching board in our laboratory. We want to realize all the time that we are looking into something that is vital and soaring and in motion. The diagram below suggests this. Here we see a place—not at the beginning, but nearer the end for evangelism. We see it in a perspective which is shadowed out by other phrases, a per-

1. PRAYER The Church Talks with God
2. EDUCATION The Church Learns from God
3. STEWARDSHIP The Church Decides for God
4. EVANGELISM The Church Works for God
5. SERVICE The Church Works like God

spective logical and cumulative. This function of the Church does not stand by itself. It is not even compartmentalized. It is in climactic relationship with some other great endeavors, commissions and ambitions of the Church.

Back of this diagram lies the great New Testament picture of the Church as the Body of Christ. There are other symbols and pictures but this one stands out. Many views, some tacit, some explicit, have prevailed as to the nature of the Church. To some, especially in continental countries it has seemed to be a national or governmental institution. To some it has seemed to be a depository of divine truth, the truth not to be sought but to be imposed and administered. To some the Church has seemed to be an educational enterprise to which has been committed, under divine sanction, a leadership and nothing much more in seeking to learn the truth about God. To others the Church has seemed to be a social service institution, an inspirational association or a cultural fellowship.

At the Lausanne Conference, in 1927, the Commission appointed to present a paper on the Nature of the Church, reported as follows:

> God who has given us the Gospel for the salvation of the world has appointed His Church to witness by life and word to its redeeming power. The Church of the Living God is constituted by His own will, not by the will or consent or beliefs of men whether as individuals or as societies, though He uses the will of men as His instrument. Of this Church Jesus Christ is the Head, the Holy Spirit its continuing life.
>
> The Church as the communion of believers in Christ Jesus is, according to the New Testament, the people of the New Covenant; the Body of Christ; and the Temple of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.
>
> The Church is God's chosen instrument by which Christ, through the Holy Spirit, reconciles men to God through faith, bringing their wills into subjection to His sovereignty, sanctifying them through the means of grace, and uniting them in love and service to be His witnesses and fellow workers in the extension of His rule on earth until His Kingdom come in glory.
>
> As there is but one Christ, and one life in Him, and one Holy Spirit who guides into all truth, so there is and can be but one Church, holy, catholic and apostolic.

It will be noted that this remarkable report refers to three outstanding symbols for the Church which are found in the New Testament. These are:

The People of the New Covenant
The Body of Christ
The Temple of God

The first looks back and refers to the vows which bind God to men and men to God, the contractual relationship which has a marvelous history and which penetrates into the remotest past and brings it to bear upon the lively present. The second orients itself in the immediate moment, impinging with motion and life upon the passing situation and the stream of passing life. The third looks far into the future toward the building up of the structure of the ages into which the present moment puts its imperishable masonry in its designed place.

Of these three figures let us pick the middle one, that of the Church as the Body of Christ. From it we derive the diagram above. If the Church is a Body it would naturally have the appurtenances of a Body, of personality. It could be easily pictured as having eyes and seeing, as having hands and touching, as having feet and walking and as having a heart and feeling. If the Church has eyes, the eyes of Christ, it will see very clearly and unblinkingly, many things in its environment. It will see not merely the pleasant things of nature and life, but the unpleasant, hateful and unlovely things as well.

If the Church has feet they will be the feet of Christ which will walk not only on Fifth and Euclid and Michigan Avenues, but along the alley byways, the hog paths, the morass trails of life as well. If the Church has hands, like the hands of Christ, they will touch the chalice and the vestment and the altar rail, but also the dirty, nasty, unclean things as well, for this He did. If the Church has a heart, it will be the heart of the Savior and it will warm to every current that flows

through the heart of mankind. It will know the exaltations, the idealisms and the selfishness of the human heart quite naturally; but it will also throb to the panics and the perplexities, the hypocrisies and prejudices, the greeds and the lusts that fill the myriad hearts all about its sacred walls.

The Church as the Master knows it and as it knows its Master walks every street of its community, sees everything there is to see, touches all things that need to be touched and feels every emotion that sweeps the minds of its neighbors. It is well to think of the Church often in this personalized way. We will be driven back upon the principle that we have relations with—not an aggregation or association of people, but with an entity, a corporate body, which should have the mind of Christ and of course His activities, His handiwork, His insight, His heart.

Let us turn back to the diagram which heads this chapter. If we think of the Church as the Body of Christ we would expect it to be in communication with God the Father as Christ Himself was when He was active on earth. The first functioning of the Church would be in the matter of *talking with God*. A sentient body would desire to have this communication and would naturally, and before doing anything else, turn to God for the interchange of thought and communion. Worship and prayer are the media of communication. They have always loomed high in the program of the Church, of course. They have not been considered at times as basic as they undoubtedly are. Prayer is not as frequently used in congregational practice to get God's advice on how things ought to be done as it should be. Sometimes the talking to God has been overdone, no one stopping to hear what God has to say. When Sidney Lanier died, still a young man, with many ideas unexpressed in the medium he so limpidly and

delightfully used, a sketchbook was found in his effects with suggestions for future poems. Among the ideas jotted down was this one: Let us talk together, Lord, You and I, I speaking in silence. Sometimes the talking is underdone, dependence being put on paternosters, formulae or repetitions.

Here is the first and basic functional area in which the Church finds its task and its hope. Worship that is not merely the outpouring of voice and thought toward God but the bidding in of wisdom and grace and truth and power from God, prayer that is not merely asking but waiting on the good pleasure of God, these are the beginning of a program which enters into many other phases.

If the Church talks with God, it will *learn* something from Him. Religious education, where God is the teacher, is a very great function of the Church. Men and books may teach something about religion quite acceptably. God teaches so that His scholars acquire something in religion. Religious education looms more and more importantly in the scheme of the present-day church. It can no longer be connotated by an unpedagogical Sunday school. It rather objects to being confined into one small period on one day of the week. Nor can it be longer contained in a curriculum of rote or rigmarole. It is felt to be the energizing of the Church itself, to learn, in all its membership, from God Himself, by study and experiment and challenge, the way of the Christian life.

This is the second great area in the real functioning of the Church. Its background should be the suggestions of the great area referred to first, prayer and worship, rather than any intellectual curiosities or mental ambitions.

From it should come the third great functional activity of the Church. This is stewardship. Education imposes decisions. Broader mental horizons disclose many new paths and fields.

Choices loom before every enlargement of the soul, or of knowledge. The eighth grade must decide about high school or something else. The B. A. degree brings with it the need to choose another path. So also in the school of God. "Choose ye this day" is the classroom motto. Stewardship is *deciding for God*. Stewardship is the atmosphere of decision. It is the entrance of God into all choices, the giving Him the right to review, giving Him the leeway in choices. The Church has always exercised this great function in her critical moments, deciding for God rather than for herself or her emoluments or her glory. The Church leads her children, if she functions as she should, into choices which release to larger life, which free from shackles and restraints and which admit the joys and glories of liberty.

This is the third great area into which the developing program of the Church moves. It implies talking things, life, liberty and possessions, over with God, learning what He has to communicate concerning them and then applying this learning to the practical choosings of the day or the crisis, when that crisis comes. It is not so much in a man's chances that his destiny is determined as in his choices.

The fourth great function of the Church is evangelism, *working for God*, labor to spread the spell of God, the Gospel. After talking with God, learning from Him, and deciding for Him, men and churches can truly and effectively work for Him. Evangelism, from this point of view, is a climax. It is part of a relationship which grows and grows until it produces its fruit. The fruitage is not an overnight Jonah's gourd. It comes after long and continued development. If evangelism, in its methods or spirit, seems at times to fail unaccountably, may not the cause for failure be found in the immaturity of its processes? The extemporaneous or casual evangelistic cam-

paign or adventure is exposed to frostbite at once, to anaemia and death. This result the cold hand of the records of the churches by and large, as we shall see, writes in no uncertain way. Evangelism is not an isolated or spasmodic activity to which the Church is called.

Beyond this area is another one for which evangelism fits the Church. Working for God up to the hilt brings power perhaps after a while to *work like God*. This seems to be the promise of Jesus to His Church that it should be able to do even greater things than He did. This service is a wonderful thing. It is not social service or community service alone. It does not refer to what good-minded people, pagans, non-Christians, philosophers or others do for their fellows. What do ye *more* than these? The service as visioned here has divine attributes. It creates, redeems, glorifies. The scale is the scale of Jesus who thought it not something to be grasped to be like God, but emptied Himself, stooped to the cross and died for men. The Church which puts service of that sort and the consecration which characterizes it into its program follows Him.

The Climactic Place of Evangelism

Evangelism may be said to be the primary function of the Church. This should not mean primary in time or program. It may mean primary in importance and position. Evangelism is not the beginning of the functional program of the Church. It is rather a deliberate and prepared climax. It ought not to be the inspiration of a moment however favorable, or of a season however appropriate. Nor ought it to be hinged on a challenge from some voice outside the Church's heart. Force for it should be consciously developed from within and not sought

for without. There should be no need for winsomeness from some strange voice nor for castigation from some strong mouth. This great functional activity should not be an adjunct to a season's program nor a convenient or inconvenient addendum to other activities, to debt campaigns, budget raisings, or other energizings.

When prayer and religion and stewardship grip the Church its message will be heard and will be effective. The same thing is true of the individual Christian. He can speak effectively for God and the things of God when he has acquainted himself with them. He will be listened to. So with the Church that is felt to be in communion with God, which honestly seeks to learn from Him about its times and its needs and its power, and then makes conscious choices which may be seen to be in tune with higher than material motives and gains.

If we could look beyond the visible walls of the church we love we would see a great structure, multiform and impressive. We would see a great worship and prayer building, a power house, an installation for receiving the dynamic impulses of God, and for transforming these into usable energies for the daily tasks of life. We would see of course a great educational institution, dealing in the science of the eternal, the knowledge of the highest and best values of life and time. Its doors would be not only for the child and the adolescent but for the aged, the mature, the shut-in, the defective, for all. We would also discover a great clearing house of choices, a vocational bureau, where those who seek help in deciding things could find their questions answered, their stewardship puzzles resolved. In this clearing house the experience of those who had fought and won, and those who had struggled and failed would be available. Here stewardship would be working its

alchemy, changing fetters to wings, the drab to dawning and dust to diamonds.

And above all the rest would tower the spire of the great central edifice, the soul-saving and life-saving station, the gate of heaven. From here we could see go out the remedial and reconstructing and regenerating work of the Church into all corners of the world. All who enter by the prayer gate and through the knowledge portal and the stewardship door find the evangelism windows wide open to the ends of all the earth.

Evangelism and Organization

We have been considering Evangelism as a function of the Church's life and its place in the list of activities which can be called functional or belonging to the life of the Church. We turn now to consider how the Church is organized to carry on the functions orderly and profitably. Here is the function of prayer, for example. How shall we get it to working out? The immediate answer might be to organize. Here is the function of evangelizing in which we are particularly interested. The answer seems to be offhand, appoint committees.

A very much better answer would be to suggest certain other steps first before organization is attempted. Take prayer, for example. Would it not be wise to ask first, where are we in this matter of prayer. Have we any strength? Or is there a great weakness and inexperience? Then perhaps we had better ask what are we praying for and what are we expecting to do? Then it might occur to us to ask how we shall go about getting to talk with God, and then, and not till then, let us organize to do this work.

Here is a diagram which visualizes these steps and provides

a suggestion for the organizational approach to the study of the great areas of functioning which lie before the Church.

The writer is an organization man. His interest has constantly been in the organizational area of denominational work. But to him organization for organization's sake has

1. SURVEY Where are we? What have we?
2. GOALS What ought we to have?
3. PROGRAM How shall we get it?
4. ORGANIZATION Let us all go together!

seemed to be one of the capital sins of the Churches. He has watched at countless deathbeds of organizations, especially of men's organizations, too many times, in fact, to be comfortable about any passion for organization. Pernicious anaemia and organizational St. Vitus Dance set in so easily and are so deadly.

It is exceedingly wise to ask the questions first, where are

we and what have we? How good have we been along this line or how bad is our record? This means a survey. Let us see just what is our background. Suppose we are immediately concerned with evangelism let us see what the record of our Church has been, going back if possible for twenty-five years or even longer. Here we will discover some remarkable years and some very lean times. There will be peaks and depressions. They all mean something. What they really mean may help us right now to do the right thing and leave undone the thing we ought not to do. The writer presented a graph of over fifty years of its membership records on one occasion to a group of leaders in a large church. The graph revealed a weakness in the relation of the young people to the church. There was one period where this weakness did not show. The suggestion was made that inquiry be instituted as to the reason why at that time things went along so well and that from the inquiry something might be found to help in the future program of the church. One very thoughtful officer responded at once that the reason the lines were so good at that period, which he remembered very distinctly, was that there was least dissension in the membership over those years. The lesson for the future of the church was obvious and perfectly clear.

Surveys should show excellencies as well as weaknesses and when these are checked with standards or averages in denominational or other groupings a rather distinct outline for a future development emerges.

When it does the next step is to set up goals. They will be the answer to the question, What ought we to have or to do or to reach? What ought a congregation to attempt in a year in prayer and worship, in education, in stewardship, in evangelism and in service? What would be a reasonable job, a minimum of harvesting? This is a practical question to settle.

A congregation sets a budget for its upkeep and for its benevolence responsibilities. Ought it not budget its other responsibilities also, especially its evangelistic responsibilities? Its abilities and its environmental opportunties should be studied and measured. Its resources and traditions should be evaluated. The standards, norms or averages of its denomination or its grouping should be sought out. From this careful estimate and survey of the situation, it would be natural to expect definite goals to present themselves in a reasonable and practical manner. No violence would be done the spiritual atmosphere of the church. Quite the contrary. Goals, not only in evangelism, but in prayer, education, stewardship and service will stir the imagination and the ambitions of Christians and lead them into practical and increasing service and devotion.

When goals have been studied out and visualized, goals that are definite, practical and in harmony with all the elements in parish situations, the question of the program immediately arises. How shall we reach our goals? Two elements about a church program are overwhelmingly important. They are these:

A Place for Everybody
A Time for Everything

It is not unusual to find churches which have a place for the forty-five year adult and no place in their program for the eight-year-old, though he is most important indeed. The Church, it is estimated, has a greater proportion of the eight year age than of any other in the range of ages. It is not unusual to find a church whose time is so mortgaged by inanities that it can never get around with any breath to spare for the Church's biggest task, evangelism.

The other day the calendar of a certain church came to hand. More than half its printed weekly appointments were concerned with a swimming pool, a new addition to its equipment. Of course this was a typographical happen-so, but it illustrates an actual situation in many a church where there is no place for anybody except those in the swim. Some congregational programs appear to ignore men entirely. In others there is no place for the shut-ins and the invalid. Business women are sometimes completely overlooked, all program items for women dealing with home keepers with free afternoons. Some churches—God save them—make no place for their young people in their congregational programs. A real program will find consciously a place for everybody and will assure a time for everything.

Then, and not till then, and quite at the last comes organization. The impulse toward organization is of course invaluable. It should never be permitted to substitute for the greater impulse, to do something. A good church motto with which to face and capitalize both impulses is this: Let us all go together. How many church roofs cover several distinct churches? The Sunday morning congregation church, the Sunday evening church, the young people's church, the Sunday school church, the men's Bible class church and perhaps a few others. Very often there is a minimum of coördination or very little sympathy or awareness between these groupings. They are compartmentalized churches. Each goes its own way and sometimes these ways bring conflict or competition. The ladies' aid program, the missionary ladies' program, the benevolent ladies' program, the guild ladies' program, all these move along different orbits and sometimes clash.

If the goals call for a united program, one which can be put over by coöperation, the use in coöperation of every single

member of the congregation will inspire the form and spirit of organization and will determine the organizational arrangement of the congregation.

What has just been said has an important bearing on our subject of evangelism. The organizational approach should really be by way of analysis and survey, of visualization and goal setting, of thoroughgoing program with inclusive participation of people. The great function of the Church, to evangelize, should be clearly seen to be at the apex of the Church's program and at the focus of the Church's organizational life. However admirable the manuals of evangelism may be that are provided for the churches, however detailed the lay-outs of campaigns, the suggestions for all sorts of methods, they all seem to imply that the evangelistic functioning of the churches comes from the outside and is expected to be imposed.

Evangelism should of right be the very warp and woof of parish administration, not imposed by any outside agency however renowned or skillful. It is the seamless garb, no patchwork, which His people weave for His wearing in the daily ministry of their home-churches. The program of every parish organization should have some bearing on this great objective of the Church. Social contacts, esprit du corps, loyalty, virility, femininity, adolescence, child mindedness, maturity, all the jewel lights of the precious things of the brotherhood should be focused on the beckoning Christ. The discussion of reasonable goals in evangelism which will be found on a later page, together with the study of what has been the practice in the various denominational groupings, will enable programizers to visualize reasonable goals, based on internal practicalities, but reaching up into the spiritual challenges of heaven to the Church.

EVANGELISM

Some time ago the writer stepped off a train for a few hours in a city of the middle West to see a building project which one of his close friends in the ministry was developing. The unfinished building was most attractive, even in its half-completed form. Its architecture was superb. Its appointments were practical and comprehensive. A conference with about a hundred of the people who were building this House was held and the group when it came together dug into the past history and the current ideals of their church. Some of the troubles of the past were frankly reviewed and the ambitions of the present were critically appraised.

It was a shock to most of the leaders who were present to find that there was little evidence in the past records of the congregation that there had been any evangelistic tradition, practice or success on the part of the congregation. The lines indicated that as the pastors worked and delved, or became absorbed in or distracted over other things, so the accessions to the church rose or fell. It was quite fair to say that the church had never had an evangelistic program in which the congregation as such was involved.

But here was a church, interested, united, even excited about the beautiful House-made-with-hands which was rising daily, a superb architectural expression of religious interest and fervor. It seemed the right thing to challenge this sturdy group of Christians to prepare a House-not-made-with-hands against the time when they would be dedicating their new House to God. The challenge was earnestly accepted. A goal was suggested, a number which had a definite relationship—not to the capacity of the pastor and his staff—but to the total number of members in the church, and it was arranged to have the efforts to reach the goal culminate in one of the great services to be held in connection with the dedication of

the church. Seven months later this service was held. The goal had been set at 101. The number of new members received was 117. A tradition in the new House was started and perhaps a new chapter in the life of this great church.

Anyone could tell that organization for the building and opening of the church edifice was direct and practical. There was one member of the building committee who had become an expert on locks. There were a great many doors in the building and their proper protection had been made the duty of this one man. He knew exactly how many doors there were to be. He knew how many would require simple lock treatment, how many would require substantial protection and how many would require completely effective safe-guarding. He knew what master keys would be needed and who would be entrusted with them. He had formulated plans and regulations for the sexton and his helpers and would continue to be the authority to turn to for the entrance, exit and communication problems of the building.

Is it too much to dream of some such simple and direct handling of the problems of the House-not-made-with-hands? So that every door may be open at the right time to every person and every door shut and fastened and guaranteed against the wrong time? It takes thought and engineering and planning. It takes the best that can be enlisted for the task. It takes the skill and contribution of everyone in the right place and the right time and the right way.

PART II

THE RECORDS IN EVANGELISM IN THE UNITED STATES

The Records in General

In Part I we have been approaching the study of the records in evangelization by trying to consider the importance and place of evangelism in the mind and program of the Church. It seemed wise to do this in order that we might enter into a discussion of statistics and other records without too much of the curse of mathematics hanging over our thought.

At the same time it is possible to gather together a significant body of material which has accumulated in the records of some very important if not majestic fellowships in the Protestantism of the United States and to seek to find some value in their permutations which will have immediate suggestions for the spiritual objectives and processes of these and other communions.

The author has compiled and edited the membership statistics of seven of the larger groups in American Protestantism. These include the Methodist Episcopal Church, the Presbyterian Church, U.S.A., the Presbyterian Church, U.S. (the Southern branch), the Northern Baptist, the Southern Baptist, the Congregational and the Protestant Episcopal Churches. In each case an effort has been made to exclude from the tabulations the foreign mission station membership so that the tabulations will represent membership in continental United States.

Important bodies—in size of membership—whose statistics are incomplete for the purpose aimed at in this study are the Methodist Episcopal Church, South, the various Lutheran

bodies and the Disciples. The statistics available for the Negro Churches are not sufficiently complete to make them usable though they would represent, if we had them fully, the activities of about five million communicant members.

Two categories of reporting have been used in this study, actual membership and those received into membership as new members annually. Actual memberships are variously understood or defined in the many different types of denominations which have developed under American religious conditions. In some bodies the term "member" is applied only to communicants. In others it applies to all baptized persons. In still other bodies it includes all enrolled individuals.

The seven denominations whose records are to be before us have very similar requirements for membership relations and reports so that on the whole their numbers are on a fairly comparable basis. Their categories for reporting additions to membership differ somewhat but here too with two possible exceptions the reportings are fairly alike in basis. Presbyterians and Congregationalists report their brand-new members as received on confession of their faith, on profession or on examination. Baptists report their new members as received by baptism. Methodists now report their additions as received from preparatory membership or on profession of faith. For many decades the Methodists did not report the number of new members received annually. They maintained a Probationer's Roll and to this roll added those who applied for preparatory membership. There is no way to tell how long names remained on this roll. It was a perennial roll like the regular membership roll. Since 1913, however, the records have called for a reporting of those who during the year become full communicant members and it is possible to get a record of the annual course of ingathering. The Protestant Episcopal also discover a great clearing house of choices, a vocational

Church uses the category "confirmation" to describe its new membership ingathering. In this number is included the number of people who have been members of other communions but who apply for admission into the membership of the Episcopal Church.

Unfortunately the Methodist Church, South, a very large and important denomination, though it reports in very great detail such records as the number of churches damaged by fire, storm or otherwise, the insurance collected, the number of beds in its hospitals and many other interesting figures, has not reported, at least in its yearbooks, its annual experience in adding new members to its communion. Only by a study of its net increases can a faint idea of its annual spiritual history in discipling be obtained. But as these net increases are profoundly affected by annual losses of various kinds—which also go unrecorded—it is difficult to make any reliable study of this great cross-section of the Southern population of the United States. A study of the influence of times and seasons in the Southern tier of States on religious attitude and effectiveness might be extraordinarily valuable. The Methodist Churches, North and South, have been credited with a special interest in active evangelism and with devotion to particular types of evangelizing so that if they could supply very definite material along this line for study they would be rendering a great contribution to the common understanding of the religious problems of the country.

The Lutheran bodies, whose statistics would be intensely interesting if they were available for this study, have a very active statistical organization which in the course of time will doubtless collect and digest the varied records of the many groupings in Lutheranism. The records would be especially valuable for the study of educational evangelism or of con-

firmation instruction and methods. They would also be highly significant in the appraising of the value or defects of continental traditions under American conditions or of the effects on ingathering results of diverse and persistent racial divisions.

The Disciples, one of the few denominations entirely American in origin and with a remarkable record of growth to chronicle, provides very incomplete figures. Those available would doubtless do statistical injustice to this important communion. The connectional bonds seem to be very loose and in some of its areas even statistical coördination appears to be resented.

The smaller bodies, such as the Reformed Church in America, the Reformed Church in the United States, the United Presbyterian Church, the United Brethren Church, the Evangelical Church, and others, have important statistical records. Some are very complete indeed. It is however impossible to include them in this survey. Their experiences at times will be found to be exceptional, running counter to the general experience of the larger and perhaps more representative groups. Conclusions from their records would be just as valid but might be in an entirely different area from that which is entered in this discussion. Their records need special study and it is hoped that in time this study will be fully given.

Indexes in Evangelism

Is it possible to combine the records of church membership and the records of additions to membership so as to set up a sort of measure of evangelistic activity? If we refer back to the figure with which we began this discussion—of the Church

as a factory for producing new disciples—it would seem quite natural to answer this question in the affirmative. Given a certain number of operatives at work, it would seem possible to work out a desirable amount of production to put up to them. Let us apply this idea to the records, year by year, working out the ratio of new members to total membership.

The resulting ratio we will call in these pages the *evangelistic index* and bespeak for it the earnest consideration of all who are interested in the extension of the membership of the Church. The evangelistic index is the proportion of new membership recorded in total membership for the year. It is found by dividing total membership into the number of brand-new members reported, whether received on confession, by baptism or by confirmation.

This index enables us to compare the activity of small groupings or of small denominations with that of larger ones. It gives a simple basis of comparison of churches of varied size, in different sections, at different periods. It has been in continuous use in the surveys of the Presbyterian Church for several years and has demonstrated its validity and usefulness in many ways. It is thoroughly trustworthy both for denominational, sectional and parochial analyses. It has stimulated the enlistment of members in the task of adding new members to the rolls of the churches. It has led to a better understanding of the practical task of the churches in attempting to continue their membership and of the need for definitely programizing and organizing for evangelizing as a regular activity and a year-round activity for the churches.

Furthermore this index has made it possible to check up on methods of the past, to valuate to some extent the various types of evangelistic work which have been commended to the churches in various decades. Mr. Moody's work, for ex-

ample, can be compared with that of Mr. Sunday. It may be possible to compare the effect of the different habits or arrangements in various communions with an eye to the eventual improvement of the technique and practicality of Protestantism as a whole.

One other very important consideration is raised by the use of this index. It implies that all members are taken into consideration in estimating the effectiveness of evangelizing work. It is assumed that evangelization is not the function of a hierarchy, a ministry, or other smaller or limited group within the Church, but the sum-total of the functions of all individual members. There is a good deal of tacit implication that preachers or priests are the exclusive evangelizers and that the records belong to them and denote their efficiency or inefficiency. This implication is rejected in these pages and the evangelistic index assumes that the task of discipling the world is the task of the everyday member of the Christian Church.

The tables which have been compiled for this discussion have been very carefully worked over and checked with many other tabulations, with tables of net increases, with recent and complete records of approved statistical validity in denominational and in sectional areas where checking could be relied on. The discovery has been made that the major denominations have been working along together pretty well on the same level of productivity. When their lines are charted they appear to be remarkably similar in their ups and downs and in their general trends.

The evangelistic index of the Methodist Church works out at an average of about 6.3 per cent annually, when allowances are made for the way in which the probationers' rolls have been kept for many decades. The Presbyterian Church, U.S.A., has an average index of 6.29 for the entire period of one hundred

years from 1826 to 1926. The Baptist churches stand at about 5.6 and the Congregational churches at 4.8. In these two communions there is reason to believe that membership is more fully reported than additions on confession or baptism, so that the resulting ratio would be understated.

If we weight these indexes in accordance with the size of the denominations, we can compute an approximate average index which will be more or less valid as an index, a sort of norm for measurement, for Protestantism as a whole. In the judgment of the writer, this average index should stand at about 5.6 per cent and he has used this average in all the graphs of individual communions which are submitted for study. This is a conservative index and if used as a norm does not overstrain the capacity of the denominations. In many periods the average for Protestantism has been much higher. There are other times when, under the compulsion of war or controversy, the average has dropped considerably below this mark. Its relative validity may be easily seen if it is compared with the figures provided in census compilations which indicate that about 5.0 per cent of the membership of any grouping of size ought to be new each year to take care of the natural increase in population. To predicate an average norm of only 5.6 per cent would of course allow for a rather slight growth beyond natural increase.

It has seemed very desirable, doubtless, to many who have studied the complexities of the records of the Churches, to have some convenient standards or norms by which to measure increase or decrease. The attempt to provide such an index in the area of evangelism is offered with some confidence because of the practical benefits and the apparent trustworthiness which it has revealed in practice. There is no intention, of course, to imply, through the suggestion of such an evangelistic

index, any mechanization of programs or activities or spiritual energies. Quite the reverse. There is obvious and necessary machinery required in the fellowship of the Church. It needs to be subordinated to the spiritual. It is a great thing to be able to say to the mechanism: You *must* produce spiritual results, at least to this and this measure; that is what you are in the scheme of the Church for; if you are there for any other purpose in a primary way out you go. It is a tragedy on the other hand, if the mechanism has the final word and says: I will produce some spiritual results if nothing else gets in the way and I can get around to it.

The studies of the ups and downs of the evangelistic indexes of the larger denominations as they follow in these pages have been submitted to competent authorities in the various communions for critical perusal. They have not been submitted for approval. The author is the only one responsible for the comments which are made but he hopes that all pronounced misconceptions on his part have been caught and eliminated. It is possible that this attempt to compile and interpret evangelistic labors and results may stimulate others better qualified than the writer for historical research to pursue more detailed and careful investigations into the records, not only of the century past, but of definite periods, many of which offer startling challenges.

Visualizing Evangelism

A very significant article appeared in the first week of January, 1926, the beginning of the second quarter of the twentieth century in one of the business magazines of the country. The editors had sought the testimony of the conspicuous business leaders of the land as to the outstanding

development in the business life of the country which in their judgment had characterized the first quarter century. Practically all these leaders agreed that the internal combustion engine had most profoundly affected business development. But the consensus of opinion seemed to be that there was another development in the business world which outranked this and put it second. Strangely enough this other development was reported to be in the spiritual rather than in the mechanical area of business. Phraseology differed of course in the language of the business leaders who offered their opinions but they all seemed to agree that a professional spirit had been developing in business circles which was intensely significant. It was a spirit of ethics, a new attitude which was making obsolescent the ancient, time-honored motto of trade, Let the buyer beware (caveat emptor)! Business was beginning to show a desire to combine service with salesmanship, to identify individual profit with general good and to value frankness and probity as elements in successful commerce. This seemed to suggest the development of a positive ethical and religious pressure on economic life.

There may be then some appositeness in suggesting here the applying of the criteria which are being sought for in developing business life to the considerations of religious life and its business. Indexes, trend lines and visualizations have become indispensable in the operations of business life. They suggest coöperation, interdependence, mutuality and many other human things. Let us transfer them over into the field of the business of the Churches. It is possible at once to raise questions as to the relationship of religion with general movements in the national life. Wars stand out immediately as profoundly affecting the spiritual work of the Churches. Strange correspondences seem to develop between business lines

and Church lines. Decades contrast most astonishingly with decades. When in addition to transforming tabulations into visual form we have worked out averages and standards by which to measure periods or isolate movements we have material of real value in projecting plans and programs.

Only one type of line is provided in the ensuing discussion. It is the visualization of the evangelistic index. But there is enough suggested questioning from this one type of line to fully occupy our attention. The relation of the Sunday school lines of the various denominations compared with the membership lines is highly interesting. The lines of per capita giving to benevolences, to pastor's salaries, to church building and equipment, or the lines of actual giving to all purposes, compared with some definite business lines such as the commodity price index, or the pig iron production line, or others suggest many lines of study, which cannot be taken up here.

Denominational Index Lines: Presbyterian

In some respects the index line of the Presbyterian Church may be taken as a sort of norm for Protestantism. It is more complete and definite and covers a longer period of years. It is available for over a hundred years. It seems to have been very responsive to general conditions in the country. It also seems to represent a very fair combination of city and rural constituencies and to have had widespread distribution in all sections of the country. The Presbyterian Church has stood fairly between the centralized ideal of Methodism and the decentralized status of Baptist and Congregational Churches in organizational arrangements.

A more detailed study of the index line of evangelism of the Presbyterian Church is therefore submitted in view of the

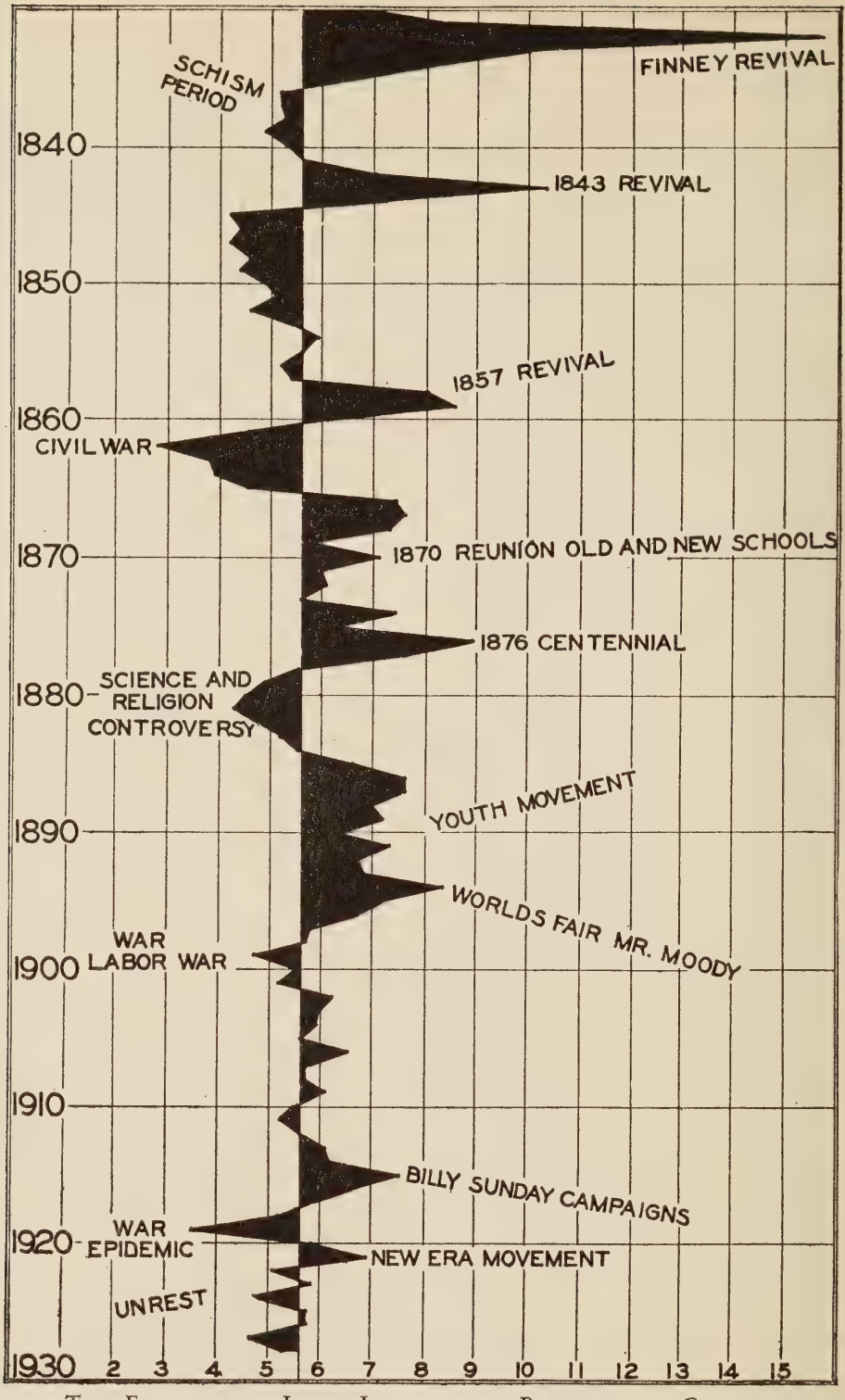
character which it is assumed to possess. If the line of the Presbyterian Church is plotted in comparison with a combination line, representing ten communions, whose statistics are available, it will be found to be curiously representative of the pace of Protestantism as a whole.[1]

The graph (chart 1) begins with the year 1830. The number of accessions on confession, compared with the number of communicant members, was high from 1826 to 1836. The highest point, not only of this decade, but of the entire recorded history of the Church, was reached in 1832. This was during the time of the revival which had been inspired by Finney. The Minutes of the General Assembly over this period indicate that "revivalism" was an established feature of the life and work of Presbyterian churches and reports of revivals were constantly being made. The Finney revival of 1832 reported 34,160 new members on confession out of a total of 217,348 communicant members for the year. This was an index of 15.7 and remains the high point of the century.

The times were stirring. Dr. Dorchester, writing in 1887, in a volume titled *Christianity in the United States*, says of this period: "The two decades from 1830 to 1850 are among the most important in the history of American Christianity." He refers to a series of great and powerful agitations which got under way during this early time. They were ecclesiastical, reformatory, socialistic and native-American. The excitement of the war with Mexico was very great. In 1830 the great temperance reformation which has not yet ceased was moving forward under a powerful influence. It shook the land, penetrated every locality, kindled its fires on other shores and became an object of world-wide inquiry. The anti-slavery

[1] Weber, *Presbyterian Statistics Through One Hundred Years*, p. 61.

CHART I



THE EVANGELISTIC INDEX LINE OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

This line represents the percentage of new members received on confession of faith in the total number of communicants reported annually. For the Schism Period from 1837 to 1870 the statistics of the Old School Branch are used. The level, 5.6, is assumed as a fair average for Protestantism.

agitation and reform movement provoked violence, disruptions and deep emotions. The New Divinity, Tractarian and Bushnell Movements, with Millerism and Mormonism, arose to vex denominational life. Robert Owen and socialism in 1826, Fourierism in 1842, and other social movements arose and appealed to a great many men and women of literary culture and influence. In ten years something like 34 socialistic or communistic settlements were founded. A bishop in the Roman Catholic Church, Bishop Hughes, introduced the parochial school agitation which was violently resented and led to riots and disturbances. Phrenology and spiritualism also arose. Things were rather lively for the churches and their leadership.

Under this pressure the Presbyterian Church lost the impetus of the revival spirit of the first years of the decade. Internal troubles emerged, a sharp difference of opinion between parties developed and in 1837 a disruption came. The schism, which divided the Church into the Old School and the New School branches, lasted until 1870. The graph shows how profoundly this schism affected the ingathering index of the Old School branch, whose figures are followed in the visualization. This branch was the larger and more productive group. The New School churches were even less productive, partly because many of their members who had come from New England congregationalism, drifted back into their old allegiance and weakened the Presbyterian congregations.

The continual strife and suspicion which prevailed weakened the spiritual appeal of the Churches.

The low level of production, not sufficiently high to assure the churches of their own crop of young people, continued until 1852, broken only by the spurt of the revival years of 1842 and 1843. It would be hard to compute the values surrendered by the Presbyterian Church for the sake of register-

ing the Old and New School differences. The period was a pioneer one. The good-will nuclea formed during this period were of very great importance as the population of the Eastern states began to swing rapidly upward and westward. The schism developed much ill will, and a good deal of the opportunity to plant little seeds of Presbyterian good will through which to profit later on was overlooked.

The period of low levels shows as the most protracted one of a hundred years of records. It can be fairly labeled a warning against controversy in the Church. The bill is still being paid by this Communion though its lessons have not been altogether clear in some quarters in recent days.

The 1857 revival, which is still remembered as a great moving of the spiritual life of the country, stirred the Presbyterian Church rather strongly but it was followed so closely by the ill will of the slavery discussion that its power was quickly dissipated. The Southern synods of the Church were disaffected, the Civil War broke, correspondence ceased and in 1863 the Southern membership was written off the records. The terrible effect of this war brought the lowest point in the century record of the Presbyterian Church.

With the close of the war, however, the Presbyterian Church began to tend to its business in a new spirit. It began to discuss the union of its two branches and began also to register much better addition statistics. In 1866 and 1867, accessions were proportionately large and continued rather above the average until the late seventies. Reunion of the two branches came in 1870. There was a period of adjustment and then the index of the Church rose until in 1876 it reached one of the highest marks of the century. The year was marked by a great centennial observance at Philadelphia. At this centennial Moody began his conspicuous career. He became immediately and

widely known and extremely influential in Christian propaganda. The horizon of the average American seems to have been greatly extended by the centennial preparations and observances. The Churches shared in this broadening and enlarged their activities and work. Not only the Presbyterian, but other Churches as well responded to the movement of the national consciousness and began to function on a larger scale.

This high point was, however, followed by a singular period of depression which shows in the middle portion of the chart, lasting from 1877 to about 1884. It is labeled "Science and Religion Controversy." The decade of the seventies was a very disturbed one, indeed. Politics was in a chaotic state, a most unhealthy condition. Economic life was disturbed, raids on railroads, great speculation and peculation on an enormous scale, a consequent panic (in 1873), together with corruption in high places in the government had thoroughly unsettled public confidence. In science, the intellectual world was called on to digest the theories of Darwin and Huxley, some of whose propositions seemed to be very revolutionary. Ingersoll was attracting enormous crowds of listeners in the great centers for his very upsetting, and eloquent, discussions of fundamental rather than denominational aspects of religious thought and habit. In Germany the higher critics were beginning to formulate conclusions which, as they were published, imposed a heavy strain on leaders of religious groups everywhere and brought uncertainties, consternation and mental pressure, not so much to the regular constituency of the Churches, as to their leaders from whom would ordinarily come the challenge or the inspiration for better work. The American Protestant mind was unsettled and this disturbed mind is apparently registered in the accession-line of the Churches. It is also found

in other lines to which recourse has been had for checking purposes.

It is admitted that the reference of the reason for this low period to the science and religion controversy of the Darwin period cannot be dogmatically assumed. So deep a depression in a period when there was no war between nations needs an equivalent explanation. It is a question whether the war between science and theology is sufficient to explain this low index depression. It may be that intellectual war is as deadly to some things as physical war. The period needs more careful study than it can receive here. The theory that controversy will probably explain the low marks of this period has been discussed with many leaders in the Churches and no better explanation has been offered.

Other line-depressions indicate that controversy in the thought of the church group of the nation impinges very sharply on the youth-mind and insulates it from the coöperative instinct. Controversy predisposes the young person against commitment to so challenging a thing as the Christian way of life. Youth seems very simple in taking the Christian concept that God is Love at its face value and its implication that God's people are the people of love. The flare-up of panic or fear, the controversial reaction of condemnation and denunciation of anything new or unfamiliar, without doubt unsettles the mind of young people as to the Church. The good will of the Church toward its critics and denouncers becomes really its greatest assurance of success in the long run. The good will of the Church in the late seventies was put to a very severe strain. It may be said to have partially disappeared and the hold of the Churches upon the faith and confidence of their young people was loosened.

But there was a reaction in all the Churches from this folly.

It began among the young people themselves. They sought a place and a program for themselves in the Church and they found it in the Christian Endeavor Movement. This began in a very small way in 1881, swept very quickly through various denominations, spread from coast to coast, into the mission fields and around the world. The Presbyterian Church felt it very strongly and for the whole period from 1881 to 1895, which may be called the youth-period of the Church, showed a general high average of additions to the Church in proportion to growing membership. In fact it will easily be seen that this was the longest-sustained high cycle of the century. The movement originated in the Congregational Church but it drew a great deal of its leadership from Presbyterian circles.

This was a remarkable movement in its heyday. It should have assured adequate leadership for the Presbyterian Church and consequently high evangelistic indexes during the nineties and later. Why this did not happen is a very serious question. It is suggested to the present leaders of young peoples' work as a really vital field for inquiry. If the Christian Endeavor Movement had pronounced elements of emotionalism or sentimentalism about it, as was sometimes feared it had, the youngsters of the eighties might well have found their enthusiasms cooling when the burdens of the nineties were tentatively placed upon their shoulders.

If, on the other hand, the movement was forced to go its own way in local churches, or preferred to go its own way, as was frequently charged it did, when the time came for its leaders to take over the larger leadership of the churches, they might not have been properly prepared to make the coöperative contribution which was absolutely necessary to have to carry on in their own adult generation. Or it may have been true, as has been not infrequently suggested, that at the very time

when the young people of the Christian Endeavor Movement were ready to take over the development of the Church, they found the older people unwilling to permit the changes which the young people found written against the clouds.

The Presbyterian Church seems to provide some material along this line. In the early nineties there was bitter controversy in the Church centering in the teaching of youth in Union Seminary and other institutions. The Briggs trial and other questions which grew out of it were widely reported and discussed. This was at the very time when the conventions of the Christian Endeavor Movement were stirring the minds of young people to an extraordinary and never before experienced degree. The older men in the Church were bitterly contending. The young people were cheering and trying to break through difficulties with their burning enthusiasms. Dr. Lampe, one of the very able prosecutors at the trial of Dr. Briggs before the Presbyterian General Assembly, looking back upon this experience at a later time in his life, when he was talking with his sons, themselves Presbyterian ministers, solemnly assured them that in his judgment the winning of the case against Dr. Briggs had accomplished nothing though its winning at the time had seemed vital.

Another shift of thought emerged at this time in the general public mind which needs to be taken into careful consideration. It probably helped to dissipate the high potentiality of the youth movement. People began to write and talk about social relations. Woman's rights, welfare of children, labor rights, housing conditions, private monopoly, the exploitation of the weak and many other social matters were lifted into the light of discussion and the Church was looked to for leadership and balance in the debate. The older men refused to meet this pressure and the younger men began turning

away from the ministry of the Presbyterian and probably other Churches. In 1896, for example, there were 1439 candidates for the ministry in the Presbyterian Church, the largest number ever reported. This large number was undoubtedly due to the influence of the Christian Endeavor Movement. After 1896 however, the number sank abruptly to 734 in 1903, to less than half in seven years. Meanwhile the Church had continued to grow and the need for candidates for the ministry had presumably increased in proportion.

There were also very bitter labor wars during the nineties which were badly handled by the agencies which were implored to step in to ameliorate or mediate. It seems to be profoundly important to have the leadership of the Churches handle the greater questions of the hour not so much with power and wisdom for decision as in the spirit of forbearance and charity. The settlement of trouble or the final decision in social strife need not necessarily be the responsibility of the leadership of the Churches, but the spirit in which these matters are approached and handled seems to be of extreme importance. Young people seem to feel instinctively that the spirit of the steps that are taken in handling these greater matters is immensely important to them and may determine the paths they will be forced to travel in their turn and they are subconsciously critical and jealous of the trail-making.

From 1901 to 1910 the average index of the Presbyterian Church remained somewhat above the general average with a succession of comparatively moderate ups and downs. A committee on evangelism was set up by the General Assembly of 1901, a plan for simultaneous campaigns in cities was developed, a list of singers and evangelists was established and J. Wilbur Chapman, D.D., made the active head of a general evangelistic drive. The records indicate that there were some

results from this development but productivity was not largely increased. The plus in one section of the Church seemed to be balanced by negative lapses in other sections. Nothing like the tidal waves previously recorded was disclosed.

In 1912, however, another influence was felt in the Church which stimulated productivity decidedly. William A. Sunday, D.D., known as Billy Sunday, after a series of successful campaigns in Western states, invaded the metropolitan centers of the East where Presbyterianism was especially strong. His sensational type of tabernacle evangelism swept very large numbers of people into the churches. A study of church lines in Pittsburgh, Philadelphia, Scranton, Trenton, Paterson, New York and other places where great tabernacle meetings were held, reveals very interesting and very high peaks—for the moment. But almost universally a depression is found to follow the rise which is revealed when the indexes are visualized. This appears in the graph of the denomination herewith. As the pressure of tabernacle revivalism relaxes the index of production drops abruptly. The stimulation seems to be temporary, almost adventitious, in spite of the fact that the methods which accompany the publicity and the appeals are highly efficient and well organized. Vitality or inner consciousness of power to evangelize does not seem to be aroused as a general thing in the church bodies affected nor does it seem to be communicated. The effects seem almost to have been those of premature harvesting, a reaping of unripened fields with consequent heavy losses on the threshing floors. It is of course unwise to claim that there are no good results from wonderfully advertised and exploited tabernacle meetings. There were some extraordinary fruitages, some notorious lives redeemed, many lasting conversions and most profitable reconsecrations. But as a general method of ingathering to the Churches as a

whole, the cold hand of the record writes that this type is unprofitable, expensive and deteriorating.

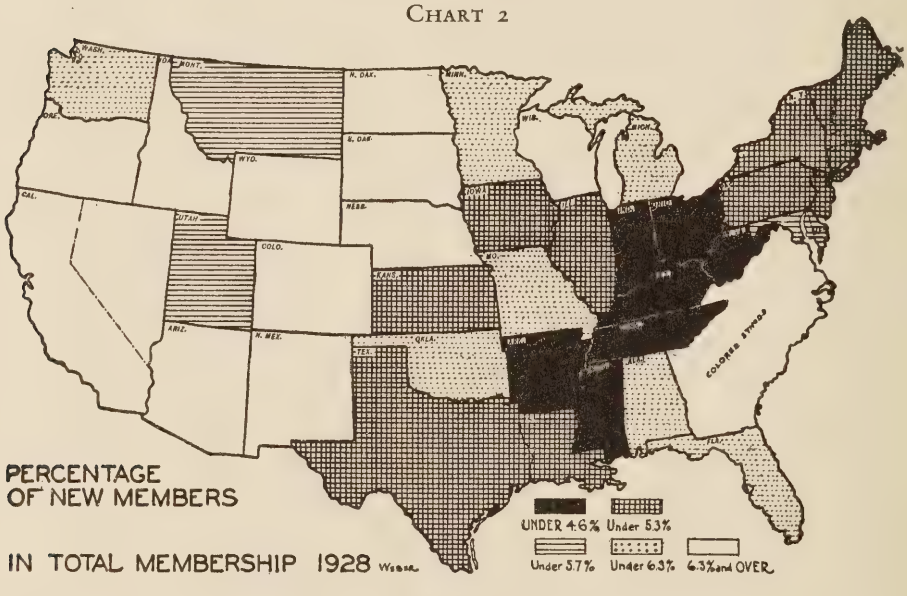
Immediately after the high peak of the Billy Sunday period in the Presbyterian Church the index line starts downward until it registers the very low point of the year 1919. The great World War was waging during the year which ended ecclesiastically on March 31, 1919. For part of the winter season an epidemic of influenza had brought very heavy mortality and the closing of many churches. A maximum number, especially of the active ministers were away in service with the armies. Statistically therefore this year presents disordered and incomplete figures.

There was surprising recovery, however, in 1920. A committee was appointed by the General Assembly in 1918 to study the presumable effects of the World War on the churches and to take action to reconstruct the task which had been temporarily inhibited. This committee, which was known as the New Era Movement committee, put on a remarkable campaign for benevolences in the spring of 1919, was commended and strengthened by the Assembly of that year and in 1921 and 1922 inspired the Presbyterian Church to register unheard-of advances in finances and very substantial increases in additions on confession of faith. The Interchurch World Movement aided in the inspiration of the advance in sections of the Church and in 1921 the largest number of additions on confession on record, 117,990, was reported. There were two Easter seasons in the ecclesiastical year of 1921 so that a part of the large increase was due to this fact. The average of the two years, however, one with two and the other with no Easter seasons, indicates that the policy of the New Era Movement committee of asking laymen in large numbers to serve on stewardship, evangelistic and other committees in individual

churches stimulated good results in many directions. There was better organization, more complete and balanced programizing and very valuable publicity.

But after this spurt antagonisms and controversies developed. There was a progressive dismantlement of the organizational mobilization, less emphasis on individual participation and less coöperative spirit. Low indexes of production immediately ensued especially in 1924 and 1927, which rank as among the lowest in the history of the Presbyterian Church. The index

CHART 2



in 1927 was—with one war-year exception—the lowest in forty-three years.

While the average index of the Presbyterian Church for the century, from 1826 to 1926, was 6.29, the index for the first quarter of the twentieth century was 5.7, the highest mark being 7.5 in 1915 and the lowest 3.5 in 1919. During the period of turmoil from 1921 to 1927, the index dropped to 5.2 as averaged. It must be said also that in addition to the controversy over fundamentalism, there was undoubtedly a wave

of self-indulgence, of moral relaxation, of anti-puritanism and cynicism, which invaded sections of the Church after the war and assisted in the lowering of the level of evangelization.

In 1927 the General Assembly took formal notice of the low index of evangelism, summoned the churches to a year of evangelistic endeavor and appointed a special committee to coördinate and inspire all plans and agencies in this direction throughout the Church. As a result the index rose from the low level of 1927, 4.6, to 5.3 in 1928. There were 106,545 new members on confession added during the year as against 86,908 in 1927. Moreover the net increase of membership for the year was lifted from the figure reported in 1927 of only 18,157 to a much more normal number, 35,570, for 1928.

The effort put forth was not sufficient to lift the denominational index to its century-level of 6.29, and continued endeavor and perhaps new emphases on practical methods for evangelization were apparently called for. It will be seen that the use of an evangelistic index as suggested here provides a quick measure by which to estimate the progress that is being made or the retreat that is under way. It also provides a yardstick by which any unit may compare itself with others and judge to some degree of the efficiency of programs or methods which may be in use.

How significant such comparisons may become can be seen at a glance by reference to the map (chart 2). This records the experience of the Presbyterian Church for the year 1927-1928 in evangelistic results. The astonishing thing about this map is that it shows a serious spiritual condition through the Ohio valley. One would naturally expect that the black states would be scattered all over the map. But they are all clustered in one section and they raise a question as to what has occurred in this section which should reveal the production level standing

at so low a point. Obvious answers, none of which are assumed to be at all correct, would be that this is Klan territory and that suspicion and inter-racial controversy work against spiritual development. Or that this is the territory which was closest to the Dayton trial in Tennessee and has responded to the science and religion controversy in the same way in which the Church as a whole responded in 1877-1881. Or that this territory has had unfortunate experiences in politics which have profoundly depressed the church enterprise, because of some good church people having had to go to federal jails.

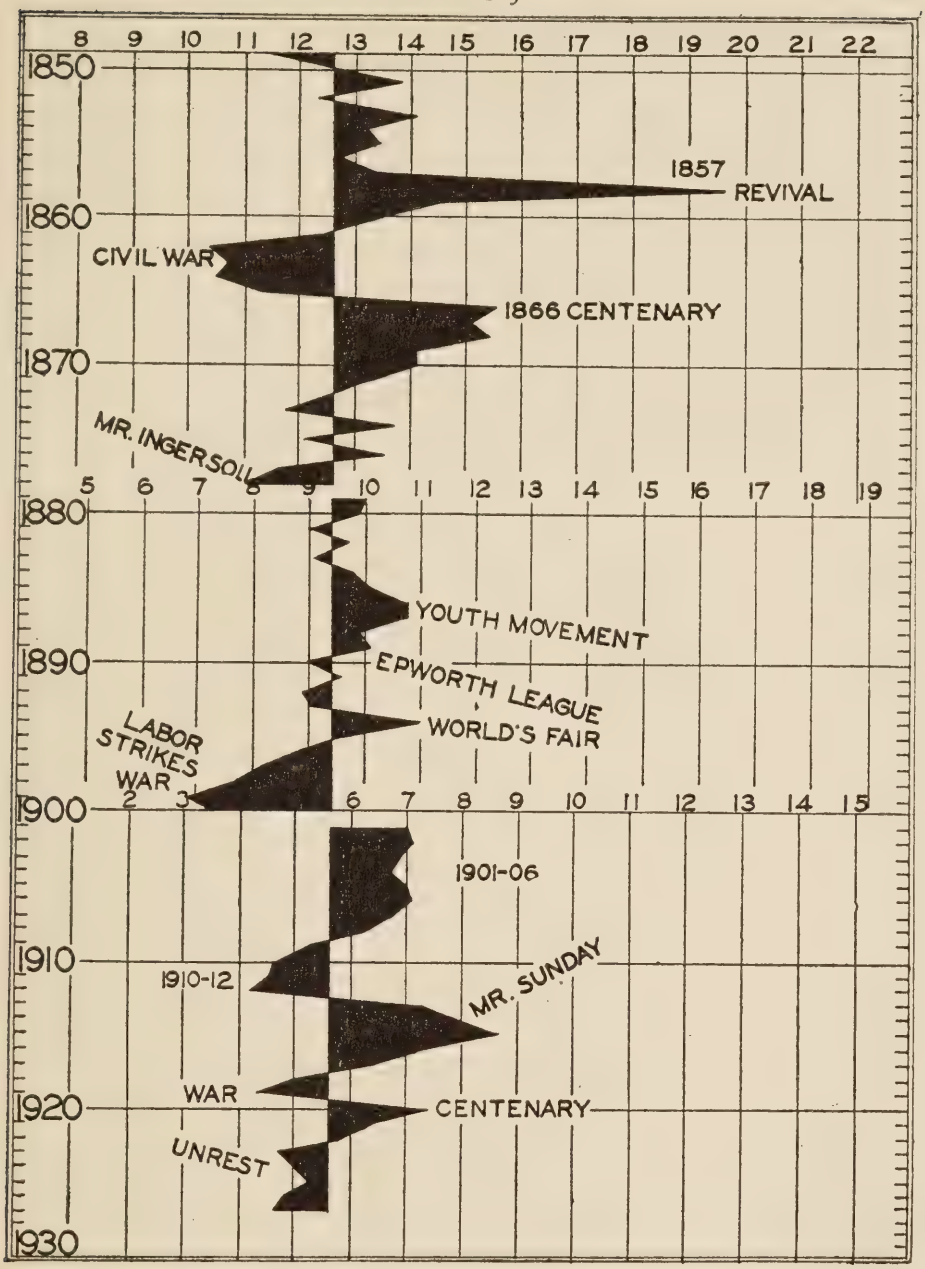
The map shows the difference between the settled and sedate East and the progressive and advancing West in church membership. The use of the index has made it possible not only to study actual conditions with reliable data at hand but to discover weaknesses in leadership and methods, a careful appraisal of which may lead to more efficient planning and more emphasis on the development of the spiritual forces which are needed and imperative.

A Survey of the Experience of the Methodists

In attempting a survey of the Methodist Episcopal Church records in evangelizing we are confronted with a very serious difficulty. While Methodist statistics for total membership are very complete indeed beginning with 1773, the number of those entering into the membership rolls were not annually reported until so late a date as 1913. In 1849 a roll of probationary or preparatory members was begun and that roll has been annually reported since. The relationship of this roll to the roll of full membership can be easily computed. The resulting indexes are, however, so very high that it would be necessary to assume great annual losses in order to balance

THE RECORDS IN EVANGELISM

CHART 3



THE EVANGELISTIC INDEX LINE OF THE METHODIST EPISCOPAL CHURCH

The graph is adjusted as explained in the text as indicated by the variations in the scales used. The horizontal scale is the "evangelistic index," the percentage of new members received into full membership in the total of communicant members reported annually. The level, 5.6, is assumed as a fair average for Protestantism.

out to the limits of the annual net increases in membership as carefully reported. The net increases conform in their average to the experience which has been recorded for other denominations. If, for example, the net increases of the Presbyterian Church are compared with those of the Methodist Church, a difference of only one-tenth of one per cent will be discovered between the average annual net increases in percentages of these two bodies over the period from 1849 to 1927.

A visualization of the numbers on the probationers' roll reveals that there have been three rather distinct periods in the history of this roll. The first period was from 1849 to 1878 when the numbers on this roll seem to have been greatly inflated. The presumption seems to be that names were placed on this roll rather indiscriminately perhaps or with excessive hopes and carried there for long periods. The roll was perennial of course and might easily have become the repository for the names of people nominally connected with the Church and carried there with some expectation that some day this nominal contact with the Church might become vital and complete. The second period, from 1879 to 1900, indicates a change in the relationship of probationers to Church membership. The numbers, in relation to full membership, were somewhat reduced and only partially or here and there inflated. The period from 1901 to 1913, on the other hand, presents the suggestion of deflation. During this third period the records suggest that the roll of probationers was not fully kept up and that many persons were received into full communion without the formality of a long wait on the probationers' roll.

In 1913 the Methodist Church began keeping a record of those added each year to the roll of probationary members so that an approximation to a real evangelistic index can be worked out. A further improvement was made in 1925 by

adding a category covering those who were being received into communion on confession of their faith.

It will be necessary for us, in view of the situation just outlined, to adjust our tabulations and visualization of Methodist experience. This has been attempted in the graph (chart 3) in the manner about to be described. We have assumed that the ups and downs of the probationers' roll are significant; in good evangelistic years the roll has grown and in the poorer periods it has shrunk. These fluctuations we preserve. The levels are unusable in comparison with the levels of other bodies. These levels have, however, been worked out and then lowered to compare with the common experience of productivity. The level for the period 1849 to 1878 averages 13.2. This has been lowered to 6.2, the level suggested by Presbyterian and other experience and checked with the actual indexes reported in recent years in which the figures have been complete. Again the level for the second period, 1878 to 1900, averaging 10.2 per cent has also been reduced to 6.2. For the last period from 1900 to 1913 and 1927 the actual level as reported has been recorded without adjustment.

In employing this adjustment it is of course important to remember that the levels cannot be pressed. The fluctuations are the important and significant feature of the graph. The levels are approximately suggestive as adjusted and obviously conform to the main line of movements in the experience of other denominations. If Methodist records had been kept carefully in this area of brand-new annual memberships, so that they could be definitely and conclusively charted, over the three-quarter century period or even longer, they would be supremely valuable. They would chart the spiritual activities of four million Christian people in this one direction and would enable appraisals to be made of some characteristic

denominational methods which would be well worth study.

Assuming the graph (chart 3) to be fair and comparable with other denominational lines if it is not pressed too far we are provided with a visualized survey of Methodist Episcopal evangelistic activity for 78 years. The ups and downs suggest anything but a regular, placid and reasoned course of productivity. The annual harvests of new members have been manifestly much influenced by cold or heat, sunshine or storm. The ups and downs have been displayed in contrast with the average line adopted for Protestantism in all the graphs in the book, 5.6. The peaks and depressions seem fairly well balanced along this line. The extremes up and down indicate that Methodism responded to influences of one kind or another very speedily. This, too, happened in despite of the large number of members which might have had a theoretical tendency to slow responses up. The study of the effect of national currents of experience or thought on this line should be a fascinating one. The effect of leadership on this barometric line needs investigation. The result of methods, such as revivalism, class meetings and the like, can also be suggested for inquiry.

The first fifty years of the nineteenth century saw great increases in the number of Methodists. These years are not displayed on the graph. The decades record the following growth from which all membership figures of foreign mission conferences are omitted:

Year	Membership	Decadal Increase
1800	64,894	.....
1810	174,560	168%
1820	259,890	48
1830	476,153	83
1840	795,445	67
1850	1,243,841 [2]	56

[2] The number for 1850 is estimated to include the Methodist Church, South, which separated in 1845.

These are enormous percentages of increase and have been ascribed to the remarkable adaptation of early Methodism, through its system of itinerancy in the ministry, its use of local preachers, its closely knit conference fellowship and responsibility, its emphasis on class and quarterly meetings, to pioneer conditions in a great unoccupied territory. Here important adequate statistics of ingathering for the appraisal of these typical Methodist practices can be seen very clearly. Their want deprives the Protestant world of a rich arsenal.

In 1845 the slavery issue invaded the councils of the Methodist Church actively and a separation between the Northern and the Southern memberships was arranged. Members to the number of 495,241 withdrew through the Southern conferences and formed the Methodist Episcopal Church, South, which has maintained its separate existence since.

In 1849, shortly after this separation the Methodist Church began to report its probationers' roll annually and from that year it is possible for us to begin to chart evangelistic activity by means of the adjustment referred to above. The early fifties show good results with the possible exception of the year 1852. At the end of the decade came the revival period of 1857 which recorded a very sharp increase in the Methodist record of 1858. Methodism was strongly affected by the emotional wave which swept through all communions and kept its records high for three years. This was rather longer than was the case with other denominations. The anti-slavery agitation was working profoundly, kindling ill will everywhere and in most other Churches the evangelistic spirit suffered. The emotion of the revival, while widespread, could not register in a rejuvenated Church. The emotions of the Civil War captured its surge and diverted its values. A glance at the graph shows

how this result can be visualized. From 1860 to 1864 a depression is pictured which measures to some extent the attitude of young minds toward what the Church stands for in times when war and hate and doubt color the minds of men.

The leadership of the Methodist Church, however, came through with an admirable plan for reconstruction at the close of the war. A century before, in 1766, the first Methodist church service in the United States is believed to have been held, conducted by Philip Embury. The centenary of this service was observed in October of 1866 and around it was built a challenge to the after-war aspirations of this Church. There was an offering projected for various important purposes. This was made and amounted to over eight millions of dollars. This was an enormous sum of money for those earlier days and quite overshadows the many more millions which were underwritten in the Centenary Movement of 1919 to 1923. At the same time a great number of persons was received into membership in the Church. The reaction from the war period was admirably capitalized and some of the damage inflicted on the spiritual work of the Church during the war was repaired.

The high mark made in 1866 was part of a sustained era of productivity, apparently the best sustained of the entire period of record. In the decade of the seventies however, a reaction set in which produced a period of depression not quite as bad as that which characterized most other denominational lines. The panic of 1873 seems to have registered somewhat in this line and there were brief depressions in 1875 and in 1877. The latter depression, ascribed elsewhere to the controversy between science and religion, voiced especially by Ingersoll, was not as deep or continued as in other denominations. In Congrega-

tionalism and in Presbyterianism it was very serious indeed and remains the conspicuously deep depression of the century.

In Methodism as in other bodies the ascent from this valley was led by the young people, the youth movement which was inaugurated by the founding of the Christian Endeavor Movement. Methodist young people were not swept into this movement quite as quickly as were Presbyterians and Congregationalists. They responded but slowly, but in 1886 and 1887 they helped to register high marks in additions to the rolls as they did also after the extraordinary enthusiasm of the Christian Endeavor convention in New York City in 1892. The Epworth League was organized in 1889. At least five young people's organizations had grown up to parallel the Christian Endeavor Movement and after they had been successively joined with the Epworth League up to 1893 a membership in them of at least 700,000 young people was reported. This great body of Methodist young people should have carried the Church over the difficulties of the end of the century. But in the nation there were very serious conflicts between labor and capital, the war with Spain broke out and there were other very heavy adjustments required which taxed the leadership of the Churches.

The change in the graph from one scale to another in 1900 distorts the actual course of the index of additions but suggests a good period in ingathering for the years from 1901 to 1906 or thereabouts. The first decade of the century seems to have been fairly prosperous but it was followed by a serious depression beginning with 1907. This depression may be due to some element of deflation in the records, to growing disuse of the probationers' roll or to some other statistical habit. It may of course have been due to some other more important reason. It may represent a serious condition in the denominational

consciousness. The period should doubtless have very careful and intimate study from the inside by some one familiar with the General Conference situation of those years and with the leadership of the period. There may have been some serious conditions at that time which carry over into the present, or some trends which were then established and which need to be taken into consideration in developing any future plans for the denomination.

Beginning with 1913 there are exact reportings which become usable without adjustment or modification. The year's crop of brand-new Christians can be measured and compared. The stimulation which all the Churches experienced when William A. Sunday (Billy Sunday) invaded the Eastern centers of Church life with his tabernacle evangelism is easily discernible in the Methodist line. The percentage of new members in 1913, 1914, 1915 and 1916 was extremely favorable. The percentage for Methodism for these years averaged 8. The Presbyterians reported 6.6 and the Baptists 5.5 for these years. But from the high peak here the descent in 1917, 1918 and 1919 was abrupt. The World War of course was raging and demanded its toll of forfeited spirituality. It is surprising to find that the index did not drop below that of the year 1912.

Again, after the war, a centenary celebration, this time the observance of a century of missionary effort, sought to capitalize some of the good emotions aroused in time of war. This centenary was linked with an interdenominational effort, the Interchurch World Movement, produced a remarkable response in subscriptions and also lifted the evangelistic index of the Church in 1920 and 1921. The uplift as will be seen by a glance at the graph was only temporary. Since the centenary there has been an alarming recession of activity. There has tion. The impulse toward organization is of course invaluable.

been a period of heavy losses or of an increased erasure of members from the rolls conspiring to produce a very disconcerting percentage of net increase. Dr. H. K. Carroll's tabulations in 1928 covering the whole denominational situation with respect to membership increases showed that the Methodist Episcopal Church stood in eighteenth place among the 24 denominations which reported memberships of more than 200,000 each. This is probably only a temporary situation but it implies that severe attention should be given to all possible information which will disclose what the trends are and what should be planned on a very wide scale to assure the development of the traditional and latent evangelizing powers of this great fellowship. Its numbers are so impressive and its people are so representative that its figures of productivity become profoundly significant for the entire body of Protestant Christians.

The Southern Presbyterian Record

The Presbyterian Church in the United States, the Southern branch of Presbyterianism, began its independent consecutive reporting in 1866. In 1863 the Southern synods of the Presbyterian Church were written off the statistical records of the original body, the Presbyterian Church in the United States of America. They began their independent existence in 1861, reported their numbers in 1863 but not in 1864 and 1865, and began their consecutive records in statistics in 1866. There were in that year 65,588 members to be reported and the number of those received on confession was 6375. The proportion of new members to total membership in this year was the largest on record. It may be that more than one year's harvest figures in this high point.

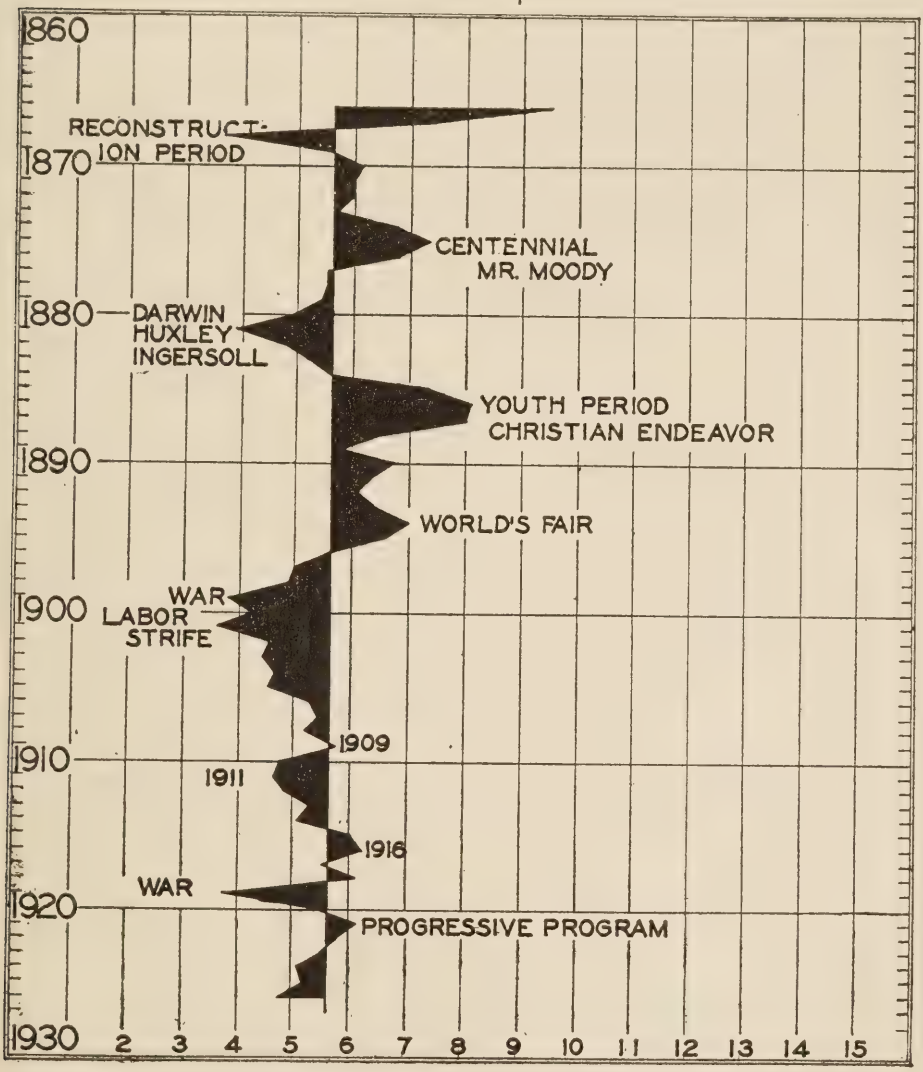
It was not maintained or even approached for a long time. In 1868 under the burdens of reconstruction a low point was recorded. During the seventies the stimulation in which Moody had a large share reached into the South and the centennial of independence in 1876 helped there as it did elsewhere, with very good indexes for 1874, 1875 and 1876.

The depression which invaded all the Churches during the late seventies affected the Presbyterian Church in the South strongly. The lowest mark came in 1881 but was overcome very rapidly thereafter by the youth movement. For a number of years harvesting in this Southern Church entered its highest and most protracted cycle. In 1886 the index was 8.1 and in 1887, 8.0. It would be well to trace these high indexes to their sources in the Southern synods and to evaluate their origins with as definite precision as the detailed records might permit. The pinnacles recorded here in the line of the Church are precious and may have continuing values to preach. The year 1890 was another good year and a still better one was the year 1894.

After this good period a depression attacked the record of the Church. The century end brought a severe strain on all American Churches. An especially severe one was imposed upon the Presbyterian Church in the Southern cities. The war with Spain was just across from its borders and its people were strongly moved by its excitement. At the same time and for a long period there were great disturbances in the economic life of the nation. Riots and even battles were occurring in some of the great industrial centers over questions of labor and employment. In one of these contests between employers and labor it is estimated that operators of mines lost about 46 millions of dollars, the miners about 25 millions and railroads another 47 millions. Struggles of this magnitude may

be expected to have far-reaching results. How far they would affect the efficiency in evangelism of a great body of Christian people is a very important question. The depressions in all lines, even in the lines of a Church in a predominantly agri-

CHART 4



THE EVANGELISTIC INDEX LINE OF THE PRESBYTERIAN CHURCH IN THE U. S. (SOUTHERN)

This line represents the percentage of new members received on confession of faith in the total number of communicant members reported annually. The level, 5.6, is assumed as a fair average for Protestantism.

cultural area, indicate the sweep of trouble making in the nation and the importance of seeking to understand the elements which make for poor evangelistic functioning.

Doubtless the theological turmoil in the Presbyterian Church in the North affected to some extent the Churches in the South, to what extent remains to be discovered.

There was gradual recovery from the depth of the depression of the century end which went as low as 3.6, lower even than the low point recorded for the World War low-level. In 1909 for a moment the index went above the average suggested for comparative purposes for Protestantism and reached 5.7. But it did not hold there but dropped to 4.6 in 1911. These were serious indexes when it is realized that about 5.0 is suggested by census figures as necessary to make sure of incorporating natural increase into the Church membership.

The stimulation which came at the time when Billy Sunday was active in the larger centers of the North lifted the index to a profitable point in 1915 and 1916 but this rise was erased by another depression which came with the World War.

The Progressive Program of 1920 and 1921 lifted the Church temporarily, but since about 1923 another depression has been registering which should have very close inspection. The average for the first quarter century, from 1901 to 1925, stands at 5.1. The average for Protestantism is suggested as 5.6 and the average for the Presbyterian Church, U.S.A., stands at 5.7.

The Record of the Congregational Churches

Figures for Congregationalism are available in the yearbooks beginning with 1857 and complete thereafter. The statistics are well kept and permit adequate handling.

The year 1857 was an auspicious one in which to begin the

reporting of memberships. The revival of 1857 was in progress and a great number of people were being swept into the Churches of all denominations. In 1859, 25,202 communicants were added on confession of faith to Congregational Churches. This was 10 per cent of the total membership reported that year and still stands as the highwatermark of Congregational activity.

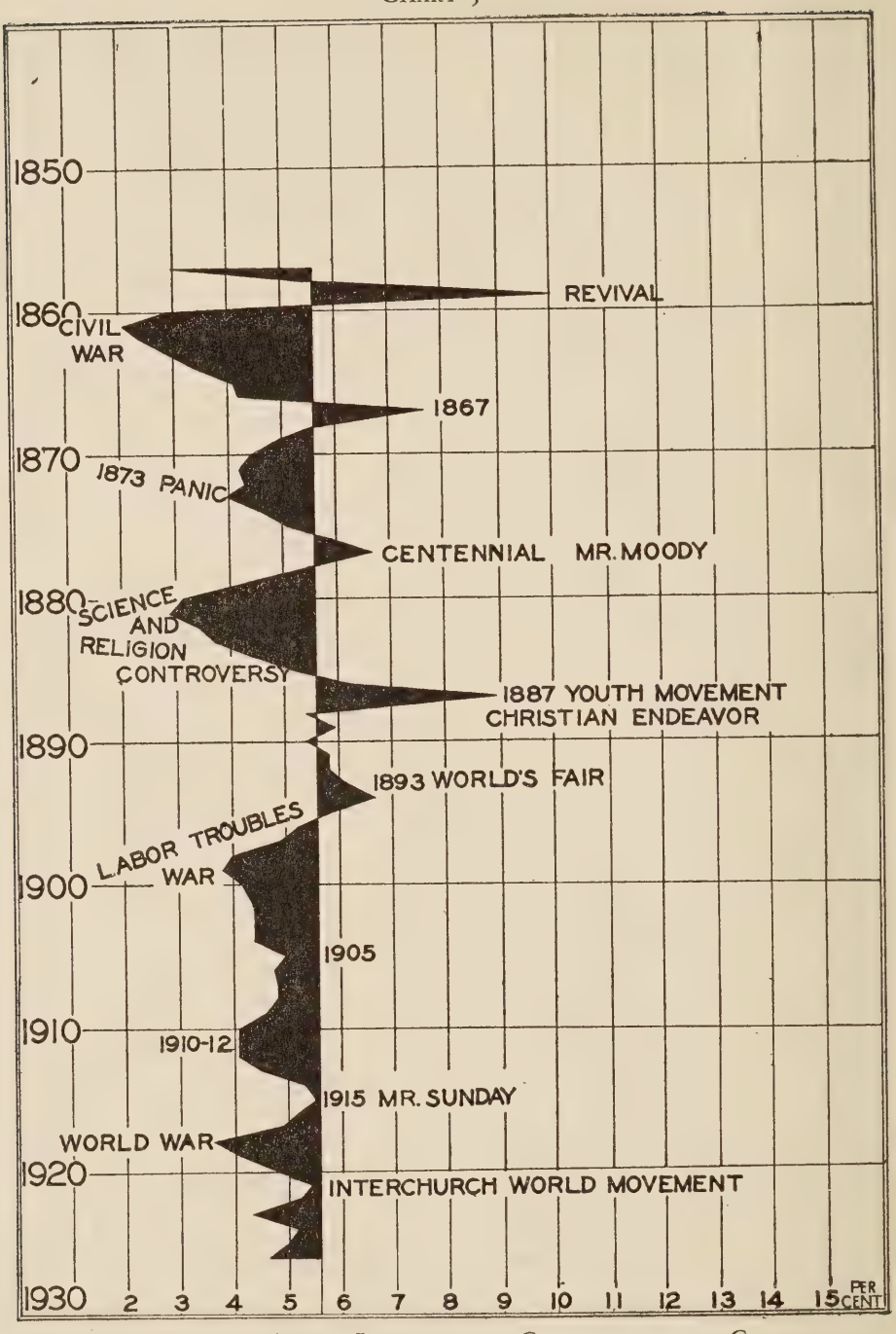
The graph (chart 5) visualizes the course of the indexes annually recorded by the denomination and shows their relationship to the general level of Protestantism which is assumed to be about 5.6 per cent. The average for the period from 1857 to 1927 works out at 4.8 per cent for Congregationalism. This seems too low a level for this representative and influential body and immediately raises a question as to the accuracy and completeness of Congregational statistics. The emphasis on local autonomy in Congregational Churches may possibly bring disregard of the need for careful and complete reports. The tendency would be to report total communicant membership in full or to give rather optimistic estimates of this membership and to be not so sure of the number received on confession at different times during the ecclesiastical year. The base on which the index is computed would probably be a maximum number; while the number of those received would be understated, and the index would therefore be apt to be low.

The ups and downs of the Congregational line are somewhat similar to those of other communions. They are rather more phlegmatic than some, the periods of low indexes especially being rather long drawn out.

The depression of the Civil War is deep and prolonged. The reaction from the war was sharp bringing a peak in 1867, but this was followed by a rather long subsidence till the

EVANGELISM

CHART 5



THE EVANGELISTIC INDEX LINE OF THE CONGREGATIONAL CHURCHES
This line represents the percentage of new members received on confession of faith in the total number of communicants reported annually. The level, 5.6, is assumed as a fair average for Protestantism.

panic year of 1873. The centennial period, with Moody's appearance as a religious leader, lifted productivity for a short time. But then came the difficult period of the late seventies. This was especially pronounced for Congregationalism. The depression was deep and prolonged. It reached a mark which might be expected in time of war. Something affected the confidence and the activity of the ministers of the churches and their congregations. The theory that this deterioration in evangelism was due to the first general experience of conflict between science and religion has already been advanced and seems to be supported by some considerations which can be drawn from the general estimate of the intellectual standing of Congregationalism.

If it is remembered that the strength of Congregationalism was in the New England States and that New Englanders were traditionally open to intellectual approaches and responsive to them, it may seem reasonable to suggest this explanation. The theories of Darwin and Huxley were making a profound impression on thinkers everywhere. The brilliant oratory of Ingersoll was directing the attention of great masses of people everywhere to questions of Biblical and religious authority and authenticity. The leadership and responsible membership of Congregationalism was doubtless profoundly disturbed, sufficiently so as to bring about a decrease in inspiration and ability to win their immediate generation into the circle of the religious life of their Church.

The depression in 1881 was profound and deepest. But beginning in 1882 the line began to rise until in 1887 it reached a spire which stands out against the skyline of the century. In fact the golden age of Congregational evangelism may be said to be recorded in this period from the turn of the tide in 1882 until the year 1893. During this period the Church recorded

rather better than the average rate of production for Protestantism and the best average for any period in its own history.

The reason is perhaps not far to seek. In 1881 a pastor in a Congregational Church in Portland, Maine, began a work for his young people which captured their interest and led to the organization of the Society of Christian Endeavor. After a very short period of experiment a convention was held, in 1882, at which 6 societies and 481 members were reported. In 1884 there were 151 societies and 6414 members. Ten years after the first society was organized a convention was held at Milwaukee, Wisconsin, at which 14,000 delegates were registered. In 1892, "with unparalleled attention from the press both secular and religious and with speakers of the highest eminence and the greatest brilliancy" a climactic gathering was held in New York City at which 35,000 delegates were in attendance.

The spread of this young people's organization through New England was very rapid and is undoubtedly the reason which lies behind the rise of the index-line of the Congregational Church. The great conventions of the Christian Endeavor Movement thoroughly inspired not only the young people who attended them, but they reacted with great effect on the leaders, the orators, the preachers and the writers who were drawn into the programs. The tense expectancy of adolescence, the virility of youth and the pressure of seeking minds combined to draw extraordinary effort and vital thinking from those who were privileged to direct the thought of these conventions.

But not only the enthusiasm but also the practical details of the organization of the Endeavor societies had a profound effect. Places were made for various types of young people and a good many individuals from among the younger folks in the

arrangements for a standard organization plan. Attention was also quickly devoted to the preparation of children for entrance into active Christian work. The result shows in all denominational indexes, very conspicuously so in the line of the Congregational Church which lies before us.

After the climactic convention of 1892 in New York, which helped in the harvesting of 1893 and 1894, another depression is pictured in the graph which continues until 1913 and 1914. This is a long period of sub-average productivity unbroken by any special spiritual energizings with the possible exception of the year 1905. A very perplexing question is propounded by this anti-climax to the youth period which precedes it. What brought the collapse of the hopes of the golden age period? Reference is made under the Presbyterian section to the theory that the difficulties which were brought upon the Churches by the labor struggles of the nineties and the social disturbances which continued into the new century created a confused and unevangelizing atmosphere which insulated the youth of the Churches against spiritual appeal and success. In 1895 occurred the great Chicago strike which profoundly disturbed the placidity and confidence of the whole nation and brought a special responsibility upon the Churches. It cannot be said that this responsibility was ably accepted. The problem for the nation was a very difficult one. It was attacked on the plane of controversy rather than of coöperation. The battle as it developed trespassed on the area of youth and left a part of its carnage there. At least this is the implication as we seek to discover the meaning of the Church lines which are available for our study.

The Congregational Church seems to have suffered rather heavily. The damage in other directions was very great. There were great railroad strikes, miners' strikes, steel workers'

strikes, a succession of very extensive and very costly social and economic disturbances. Dr. Carroll D. Wright, former Commissioner of Labor, states that this was "an era of vast labor controversies." He reports that Bradstreet's estimated the losses in one of these strikes, to the public, at 80 million dollars. In one of them an army corps was used. In another intimidations, murders, violences and boycotts.

Congregational leadership has had a sort of traditional interest in social matters, a well-understood and quick sense for social adjustment and democracy. The failure of the good-will resources of the Church to precipitate a process of adjudication between labor and capital seems to have been deeply felt by youth. In the measuring of forces, the reputed love force of the Churches was obscured and a weakness suggested. The appeal of the generation which was somehow failing to make good in this direction in the Churches began to lose its power to the oncoming army of the young. This may be an overstatement of the situation. It may be that further study of this period—and this study is surely required—may develop other considerations that will help to explain the Congregational depression and the equivalent low points in other Church lines. There may be currents of quite a different character which have profoundly affected ingathering to the Churches.

The years 1910, 1911 and 1912 were depressed years. Then the line began to rise over the period when Billy Sunday was receiving universal attention and publicity for his campaigns in the larger Eastern centers. In 1915 the Congregational Church registered its highest point of the twentieth century, 5.5.

The World War depression was protracted with a very low per cent in 1918. The reaction after the war carried the evangelistic index up to 5.4 per cent in 1921. The average produc-

tivity since that date has not been overly encouraging. Some stimulus helped in 1924, possibly a Commission on Evangelism which was set up at that time. If the records of the Congregational Church are correct or complete, or fairly so, the index which is being annually registered is not quite sufficient to take care of the natural increase of the denomination or to extend its growth into its adjacent constituency areas. Annual losses need to be overcome and the proportion of new members to total membership must be largely increased to provide assurance for the future. The technique, the spirit and the concept of ingathering, of evangelism, needs very careful appraisal and development.

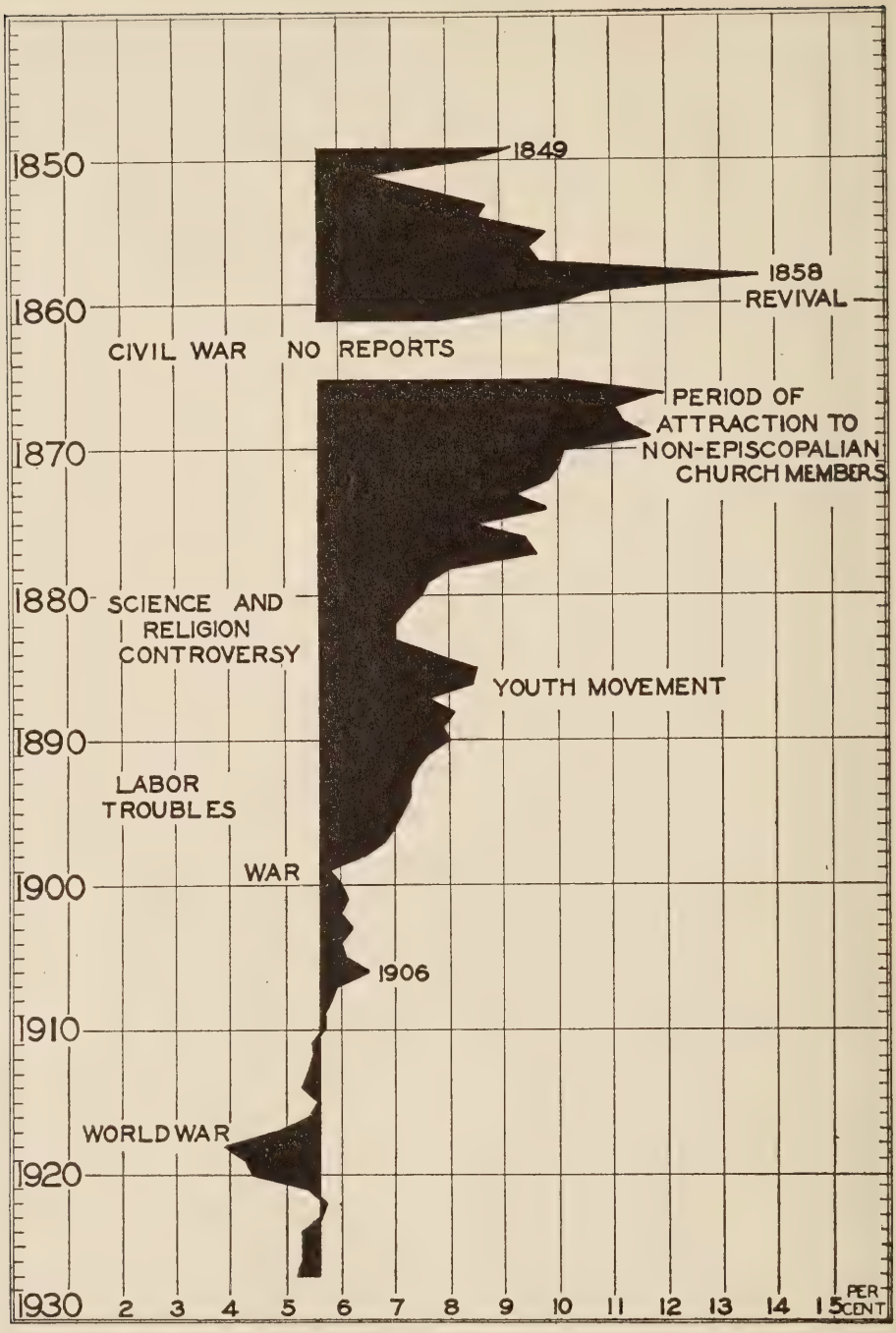
The Line of the Protestant Episcopal Church

The graph recording the accession record of the Protestant Episcopal Church presents an extraordinary character. A glance comparing the Episcopal line with, say, the Congregational line shows a startling difference. Compared with a general assumed level for Protestantism of 5.6 per cent, as an index of production, the average for the Episcopal Church appears to be very high. From 1849 to 1900 the average would actually work out at 8.6 per cent. This high index is due however to the fact that confirmations, on which the index is based, include many adults who have transferred their membership from other bodies to the Episcopal Church. They would be reported in other communions as having entered by letter.

When the figures of the Episcopal Church are checked with net increases in membership per year, they do not indicate a very much higher degree of persuasion than is shown in other bodies. The difference between the average net increase of

EVANGELISM

CHART 6



THE EVANGELISTIC INDEX LINE OF THE PROTESTANT EPISCOPAL CHURCH
This line records the percentage of new members received by confirmation in the total number of communicant members reported annually. In this category are reported those who would be reported in other Protestant communions as being received by letter of dismission from sister bodies. The level, 5.6, is assumed as a fair average for Protestantism.

the Protestant Episcopal Church from 1870 to 1926, for example, and the average net increase of the Presbyterian Church is only a trifle over two-tenths of one per cent. It is, however, in favor of the Episcopal Church. Up to the early nineties there seems to have been a decided set toward this Church from the ranks of other Christian bodies. It seems to have continuously attracted a large body of persons who found its ritual and its spirit congenial and helpful. If its membership figures are entered upon a ratio chart with the lines of other communions, this tendency appears plainly and visually.[3]

Since 1890, however, the indexes worked out from the tables of members and confirmations have decreased to proportions which bring them down to and even below the approximate levels of other communions. And yet confirmations still include those who in other bodies would be reported as having been received by letter and who would not be included in the computation of the indexes.

This situation raises two pertinent questions. Is the Protestant Episcopal Church receiving anything like as great a number of people who have been previously attached to other communions and who are attracted to this Church and its ways sufficiently to seek confirmation in it? If not, why is this so? The other question raised is the relationship of those coming in as brand-new members not previously identified with the Church. If there is much confirmation of persons from other denominations the number of Episcopal young people must be correspondingly lowered in estimate, and the real index of ingathering considered to be somewhat lower than is indicated in the final entries on the graph.

During the sixties, seventies and eighties, the indexes visual-

[3] Weber, *Presbyterian Statistics through One Hundred Years*, page 49.

ize at very high points and seem to indicate a large attraction in the Episcopal Church for those who had not been brought up within her gates. The Church, for example, doubled in membership reported from 1850 (89,359) to 1867 (178,102) a period of 17 years; again, from 1868 to 1883 (372,292), a period of 16 years; again, from 1884 to 1902 (756,976), a period of 19 years. But from 1903 to 1927, the membership has increased only 50 per cent over a period of 24 years.

The line of the Protestant Episcopal Church, as graphed in Chart 6 shows less tendency to vibrate than do the lines of other Churches. It has been suggested that this may be due in part to the fact that confirmation is a rite administered by the bishop of the diocese and that it is a part of his formal contact with the individual parish and its rector. He has direct episcopal oversight of ingathering. He visits each parish for this express and high purpose. The parish would naturally be under strong organizational pressure throughout each year to assure itself that the bishop's visit for confirmation purposes should be complete from every point of view. This arrangement may be reflected in the steadiness of the confirmation lines. The parish would feel the importance of programizing and energizing to meet episcopal scrutiny and commendation. And this careful and continuous consideration of additions to membership rolls would have its results in rather more constant and steady accretions than the sometimes hit-and-miss methods of other Christian bodies. The lack of any program or pressure for evangelism shows at once in any visualization of parish records.

Looking at the graph before us more in detail as to ups and downs and giving no particular attention to the varying levels, we discover indications of a period of great activity in the first decade reported, preceding the Civil War. The revival period

of 1857 is included in this stretch and the Episcopal Church profited by it. In 1858 it recorded the highest ratio of additions by confirmation found in its reports. This stood at 13.7 and undoubtedly was made so high by the numbers of people who entered this Church from other bodies. The rate fell immediately after this high point as the nation approached the Civil War. During the war the almanacs were unable to collect accurate figures and refrained from publishing any. At the close of the war the index started up again. The Church practically stood still during the time of conflict. The net increase for this period of non-reporting averages out at one half of one per cent per annum. The Southern dioceses met separately during the period of the war but as early as 1865 returned to the pre-war basis, reunited and prepared for an aggressive capitalization of a revived interest in religious matters throughout the nation. The indexes graphically portray the happy results for this communion. The spirit and the results were not so happy in other bodies which remained un-united and with long separations impending.

In 1873 and 1875 there were disturbances in the line, registering perhaps the panic year of 1873 and the discussions in the Episcopal Church out of which came the separation of the group which became the Reformed Episcopal Church. The years 1876 and 1877 showed good indexes as the result of the centennial observances in which religious discussions and considerations seem to have had an important place.

Beginning with its report for the year 1878, however, the Episcopal Church records the same deep depression which is found in all other Churches for the late seventies and early eighties. Political and economic controversy was strong in the early part of the decade and the Church too had its fill of controversy over what Darwin and Huxley abroad and Ingersoll

at home were writing and saying about science, theology, the Bible and religion. The stream of accessions to the Churches was slowed up and heavy losses were incurred.

The youth movement which developed in the early eighties helped the Church in general to recover from this depression. The movement began in the Congregational Church, swept through Presbyterianism and other smaller bodies and induced analogous movements in the Baptist and Methodist Churches. It also affected the Episcopal Church. The line of ingathering rose to peaks in 1885 and 1886 and remained on this high level until 1890.

The next obvious period in the life of the Episcopal Church begins with 1891 and needs intensive study and research. The line sank steadily and rapidly until 1898, wandered along a greatly reduced level with a peak in 1906 and then with a sub-average level until the outbreak of the World War. Why the drop came during the decade of the nineties is a real question.

The outstanding situation during this decade was the strife of labor and capital. Aggressive leadership for labor emerged. There was deficient mobilization of the good-will forces of the Churches. The line of the Episcopal Church was the first one to start downward under the pressure of the times. This may have been due to the social awareness which characterized the leadership of a part of this Church and which started questions concerning the economic and the moral order. On the one hand there were numbers of people who may have been attracted by the attempts of some bishops and leaders to arouse the interest of this closely knit communion in the vital issues of the hour. On the other hand there may have been many who were made nervous by the pressure in so many

directions which seemed to threaten peace, privilege and the established order.

The Homestead strike in 1892 and the Chicago troubles of 1894 brought acrimony and ill will, injustices, confusions, panics and outrage. In this welter the winning voice of the Church was deadened. The static of ill will distorted its message. The line of accessions seems to record this situation and experience.

It has been suggested that there was a considerable and very influential element in the membership of the Episcopal Church which was socially minded and which desired that the Church should speak out clearly not only on labor matters but with respect to other great questions which were agitating the public mind. Child welfare, woman's rights, the liquor laws, the saloon situation, gambling and its protection, the social evil, and many other social questions developed parties in Church circles and may have brought about alienation of many persons from active functioning in the old-time and perhaps conservative mechanisms of the Church. Their names, it may be argued, remained upon the rolls but they themselves were not thereafter much represented in production indexes.

The Episcopal Church seemed, however, to have recovered to some extent from the worst of the depression and carried over the time of the great coal strikes in 1900 and 1902 somewhat better than other Churches. The indexes rose somewhat until 1906. Then the level was reduced in 1910 below the average level for Protestantism and has only once since risen above 5.6. That was in 1922 just after the Interchurch World Movement and its attendant religious publicity. The indexes beginning with 1923 are threatening. If they still include a proportion of adult accessions from other bodies they suggest

that the Episcopal Church is not receiving its natural increase, its own young people into its communion.

On page 125 some tabulations are given concerning the Sunday school figures of the Church. The ratio of its school enrollment to its Church communicants is far below that of other communions. This ratio has rapidly decreased until it appears to be about the lowest among the major Christian bodies. The records of Sunday school enrollment in the Annuals may of course be defective or incomplete. They do not, however, vary enough from year to year to suggest any very great unreliability. If they are reasonably correct this situation should have the closest attention of the bishops. It is from the youth enterprise of the Church that its future is assured. The comparatively small number of young people in the religious educational institution of the Church would help explain the very low evangelistic indexes which are being recorded in the tables of the Episcopal Church and would also suggest very forcibly the direction toward which the thought of the future of the Church should be led.

The World War hit the Sunday school enterprise of all the Churches and the youth sections of the Church population a very serious blow. The recovery from this blow has been very slow and may be said to be as yet not nearly complete.

In spite of what is being said in this country and abroad about the reviving interest in forms of worship, in ritual and ceremony, and in spite of the fact that in the nineteenth century the records of the Episcopal Church suggest that that Church did attract a very large body of those who did not find the forms of worship in their own denominations satisfying, the present records of this Church indicate either that the number of young people received from Church families on confirmation is alarmingly low in proportion to present en-

rolled membership, or else that the stream of additions from other denominations has almost completely ceased.

It would seem to be worth while for the denominational authorities to investigate this situation. Either answer suggested above would be important in the setting up of future plans. The capitalization of values which were pronouncedly productive in the nineteenth century might seem to be a good thing for the twentieth. On the other hand if the weakness is in the connection between the Church mechanism and the young people of the present decade, that would be a tremendously valuable thing to discover for sure. Other denominations are moving rapidly and perhaps against inherited traditions or inhibitions toward the beautifying and enrichment of their forms and houses of worship. Will this affect the Episcopal Church?

The line of record is worth studying. In view of the fact that cathedral pinnacles are rising in many metropolitan skylines is it worth while to observe that there are no cathedral pinnacles in the sky line of houses-not-made-with-hands which is visualized in the evangelistic index chart?

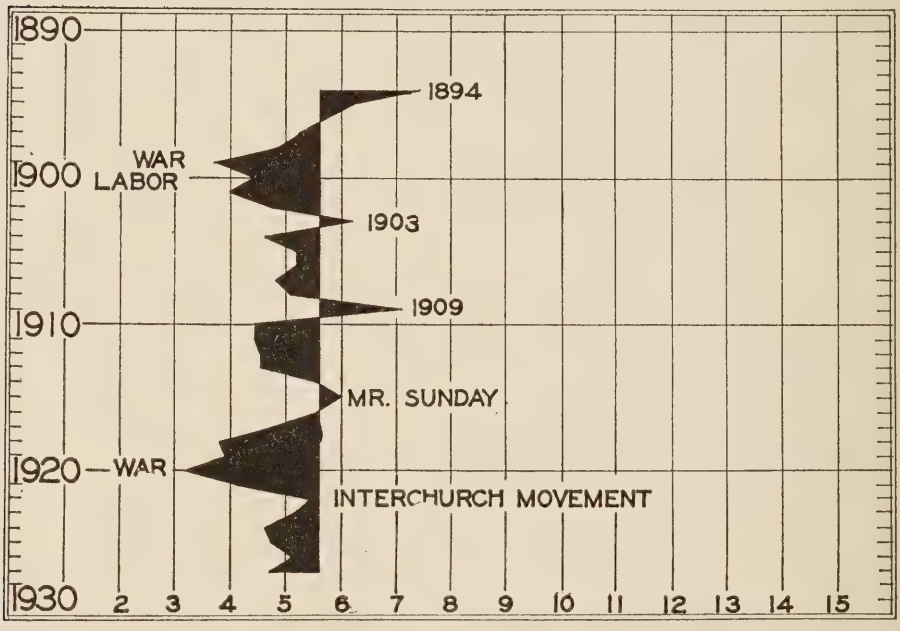
It has been suggested and the suggestion is recorded for what it is worth that the controversy of the high and low church parties in the Church of England has carried over into the Church atmosphere in the United States. The unrest from such a controversy might possibly have something to do with the low indexes scored during the past two decades or more. If trust and confidence, or suspicion and ill will exist in the ranks of the leadership of the Church they will doubtless affect the spirit of invitation which the oncoming generation expects to find characterizing the attitude of the Church of Christ.

The line of the Episcopal Church will doubtless be carefully

appraised by those who may seek to find about it some suggestion as to the value of educational evangelism. Confirmation is theoretically the climax of an educational process with the emotional element which plays so large a part in revival or tabernacle evangelism quite subordinated.

The line which is submitted from the records of the Episcopal Church is doubtless a very valuable revelation of many

CHART 7



THE EVANGELISTIC INDEX LINE OF THE NORTHERN BAPTIST CONVENTION
This line represents the percentage of persons received by baptism in the total number of communicant members annually reported. The horizontal scale is the "evangelistic index," the percentage of new members in total membership. The level, 5.6, is assumed as a fair average for Protestantism.

things. It will repay very close study by all who are vitally interested in the future of this Communion with its important public place, its disproportionate share of influential leadership and its devoted and able constituency.

Evangelism Among the Baptist Churches

The statistics which are available for the Baptist Churches present rather serious difficulties. The Baptist yearbooks provide very good-looking and continuous tabulations from a very early date. Their scope, however, varies a great deal, even from year to year. There have been large bodies of Baptists in irregular or estimated connection with the main bodies. Sometimes they have been counted in, sometimes not. Bodies like the Free Will, the Anti-missionary, the Seventh Day, the Six Principle, the Tunker and the Mennonite Baptists have been included in total membership at times and omitted at times. Baptisms have been more or less fully reported. The base has been less certain probably than the number of baptisms reported, so that the ratio obtained by using a changing base membership is not altogether satisfactory. As editors of the yearbooks have changed further elements of confusion have crept in.

Beginning in 1917, however, the yearbooks began to divide the Baptist Churches reported into three sections, those in connection with the Northern, the Southern and the National Conventions. The last is made up of colored Baptist churches. It is frankly stated of the reports of the National Baptist Convention: "It has been utterly impossible to secure accurate returns from the Negro Baptists. It is presumed they number 5,000,000 instead of the total (3,253,369) herein recorded." Many reports are of previous years and some seem to be estimated. The reports of baptisms are quite worthless.

It has seemed wisest to confine the tabulations provided for this discussion to fairly recent figures and from the best sources. An effort is being made by the Northern Baptist Convention to compile really accurate statistics. Pending the suc-

cess of this effort, the statistics used for the Northern Convention churches are taken from the *Survey of the Field and Work of the Northern Baptist Convention*, revised edition, of January 15, 1920. These figures extend to the year 1918. Beginning with that year the reports in the American Baptist Yearbook are used. There is a serious discrepancy where these two sources overlap. The ratios for 1917 and 1918 are open to question whichever figures are used.

The first graph (chart 7) shows the index of the Northern Convention churches for the period from 1894 to 1927. The indexes are quite uniformly below the estimated Protestant average of 5.6 and there seems to be some reason to deduce that the number of baptisms have not been as fully reported as the number of communicant members. The line "as is" shows only four special peaks which rise above the general average line. One, in 1903, has been ascribed to the beginning of a department of evangelism. Another, in 1909, is presumed to register the effect of the conventions of the Laymen's Missionary Movement, a movement which was organized in 1907 and aroused a good deal of interest especially in Baptist circles both North and South. In 1915, a minor peak seems to register the stimulation of the Churches which accompanied the tabernacle campaigns of evangelist Sunday in the larger centers of the East. Secondary peaks, which in the graph do not rise above the sky line of the average, are indicated in 1905 and 1906 and again for the period of the forward movements in all denominations after the World War.

The depressions are more pronounced than the peaks. They may be due in part to faulty reporting but this should be carefully studied out and settled. The century end depression is deep and prolonged. The Spanish War and the labor wars of the nineties may have forced this depression upon the

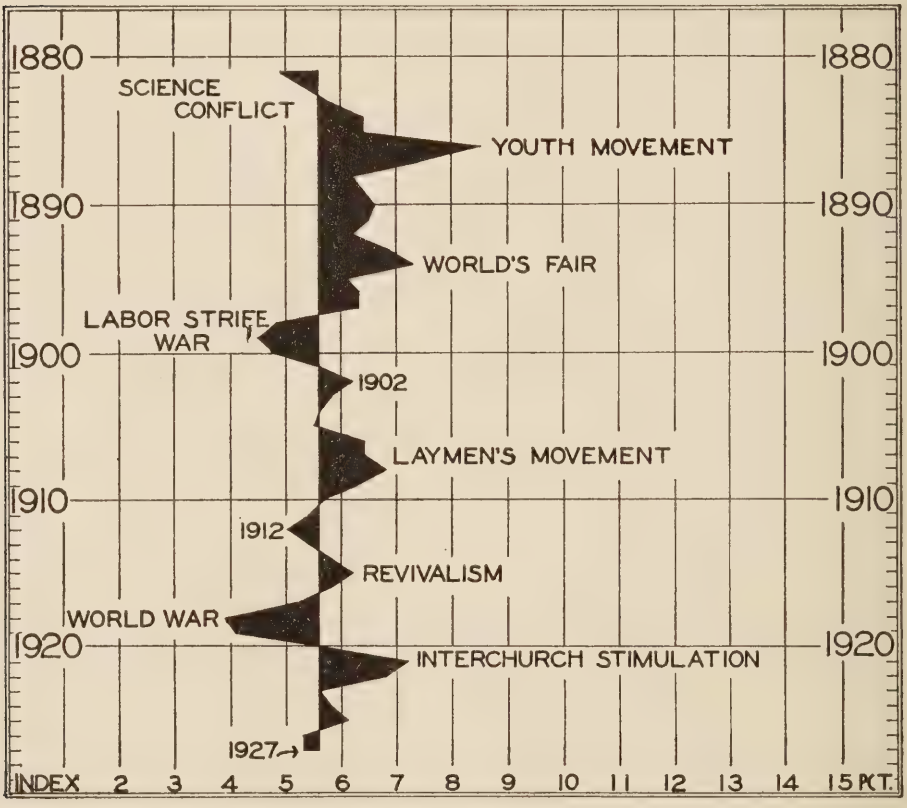
spiritual energies of the Baptist Churches as they seem to have done on other bodies. Something else affected Baptist productivity in 1910, 1911 and 1912 which does not identify itself easily. It remains for investigation by denominational researchers. After the Sunday period and the outbreak of the World War the Northern Baptist Churches were greatly affected and registered their apathy or absorption in other things in very low indexes of production in evangelism. Then came the forward movements and the Interchurch World Movement which rapidly increased the index. The period of doctrinal controversy which ensued seems to have affected the evangelistic power of the Baptist Churches as it affected many other bodies. Recovery as of 1927 was not yet decided. The last index in the tabulation is 4.7 which, if reasonably correct, does not assure the Northern Convention body that it is receiving all of its own young people into its Church connection by baptism.

We can check this situation still further by looking at the annual net increases which are computable from the tabulations of memberships. The net increase of members in 1927 was 18,331 or 1.3 per cent. Population growth was estimated to be 1.5 for the same year. Net increase seems to be below normal in about the same measure as the evangelistic index is below the normal. It seems also to be below the average for Baptist Churches over a long period. The average of the net increases in percentages for the period from 1894 to 1918 and from 1919 to 1927, disregarding the apparent decrease in the change from one set of figures to the other, may be estimated roughly at 2 per cent. This would suggest what is doubtless the truth that Northern Baptist Churches have been enlarging their memberships over the period sufficiently to do more than take into fellowship those who are maturing

in their own families. But the percentage for 1927 and the general tendency of the period since the Interchurch World Movement has been suggestive of retraction or lethargy.

The graph (chart 8) visualizes the index of the churches in the Southern Baptist Convention. The figures on which this graph is based are apparently more complete than those of the Northern churches. At least the indexes are more equally represented above and below the average line. In fact the index of the Southern Baptist churches, when averaged for the

CHART 8



THE EVANGELISTIC INDEX LINE OF THE SOUTHERN BAPTIST CONVENTION

This line represents the percentage of persons received by baptism in the total number of communicant members annually reported. The level, 5.6, is assumed as a fair average for Protestantism.

period, works out at the average which has been assumed for Protestantism. The Southern Convention represents a very large body, over 3,700,000 members in the Southern States in what is sometimes cynically and sometimes appreciatively referred to as the Bible belt. The spiritual and mental attitude of this great group of Christians is intensely important. It was felt to be so in the politics of the Presidential campaign of 1928 and it is so also in the development of Protestantism. All its indexes are worth appraisal, none more so than its evangelistic index.

There is a deep depression evidenced in this line at the century end. Recovery from this depression came in 1902 and continued for the entire decade. The Laymen's Missionary Movement is believed to have greatly assisted in the very good series of indexes in the last half of the decade. Some rather extraordinary men's conventions were held in Southern cities and their inspiration seems to have been capitalized by the churches in general, at least sufficiently to have held the proportion of baptisms above the 6 per cent level.

In 1912 there was a drop in results but this was compensated for almost exactly by a rise in 1915-1916 which may be ascribed again to the stimulation of the churches by the campaigns and the publicity of evangelist Sunday. The World War brought its characteristic depression to this line, and the lowest index of the twentieth century, a trifle below 4 per cent. This period of decrease in production was made up for in the rise of 1920 to 1922 when the Baptist churches in the South lifted their index up to 7.2 a very high and inspiring level for so large a body. The indexes since have dropped and in 1927 fell below the average line again. In 1927 the number of baptisms reported was 198,544. This would have been

266,993 if the high index of 7.2 had been attained. This would have meant an increase of about 69,000 over what was actually reported.

On the whole the line of the Southern Baptist Convention seems to be a very healthy and hopeful one. It may be that the influences which have retarded advance in the general and Northern bodies have not yet reached their full influence in the South. If so, there would be need for organizing and spiritualizing arrangements by which the advance of these churches could be assured and continued.

The average percentage of net increase for the Southern Baptist Church, drawn from the tabulations used, seems to have been 3.0 for the period 1897 to 1927. This is one per cent higher than the Northern Convention average.

PART III

ESTIMATING EVANGELISM

The Common Depressions and Peaks in Evangelism

A casual glance at the various lines of the larger denominations with the notations added to them suggests that there are certain common high points and low periods which may be properly collated for careful study. The peaks and the depressions raise very interesting questions. The questions are important too. The Churches are apt to have their roots pretty thoroughly grounded in the past so that what has happened two generations ago may still be a very vital element in current planning. Intense conservatism and intense radicalism exist side by side in the living Church of to-day, not always in the same areas, of course. But each goes back into tradition or background and these become most significant.

There are of course many significant measures by which to count progress or retreat. Finances are the most frequently used measure, the market place scale, best understood and used. Sometimes memberships seem significant and they doubtless are for certain purposes. However the evangelistic index which is the nubbin of this discussion seems to be a scale which has novel and unsuspected relationships and values which ought to receive detailed investigation.

Note the depressions and peaks in the lines we have been surveying. Their tentative explanations introduce us into the thick of the welter of American experience in national development. The spiritual attitude of Christian people toward their generation, which seems to be the reflection of this index, is closely connected with great national events and dis-

positions. The outstanding heights and depths of the lines may be easily marked with notations but the minor changes up and down are also important and need the careful attention of those who are in closest touch with the records of the several denominations and understand the internal developments which have been in process of change during the periods presented in the graphs.

There are doubtless unsuspected but potent currents of thought or policy which may be discovered to have had a powerful effect on productivity. It is possible that some denominations may reveal technique in assuring production which may be of value to others. There may be discovered in the lines of other denominations hints of misconception which have unexplainably hindered production and operated against the possible success of the denomination with its young people.

The pressure on the good-will resources of the Christian community to meet the downward swing of the times is so great that weakness anywhere is costly. The common enterprise of Christianity is so extensive that it must be permitted to draw on the resources of every group to the utmost limit even at the price of some of the things which have historical and traditional rather than current values.

Our discussion will be concerned with the depressions in the lines first and then will take up the reasons for the registering of peaks in the course of the last century.

The Effects of War

The results in the index of the spiritual work of the Churches in ingathering in time of war are terrifyingly obvious in the graphs. The Mexican War in 1848, the Civil War in

1861, the war with Spain in 1898 and the World War in 1917, registered in the evangelistic index lines very significantly. A comparatively small part of the population was engaged in two of these conflicts, a larger part in the Civil War and a substantial section in the World War. In two of these war periods there was a rather thorough organization and regimentation of the mass of the population so that one might have expected that ordinary vital activities and production in all lines might progress as well as if not better than under normal conditions. In this continuance or intensification of production, which characterized many forms of industry, the Churches might be supposed to share. From them it was to be expected that there would be an increase of their natural functioning to meet the strain and unsettlement of war. This has not been the record. There was, moreover, not just a slowing down of activities to be followed by a resumption of activities on a doubled scale of production when the period of uncertainty had passed. National absorption in a war task might be expected to affect some returns in the life of the Churches, with an increase after the war period which would perhaps make up for the period of intermission of some forms of work. This has not been the record.

Apparently the external factors are not the critical ones in membership enlistment in the Churches. The number of young people remains about the same during the period of strife and in some respects, in camps and in other places, special and increased contacts are possible with young men and their leaders. The internal factors seem to be the decisive ones in the minds and the hearts of the young, both individually and in their natural groupings. Here is where war has its powerful devastating force. It is like an internal blight spreading with inconceivable thoroughness over a harvest field

of human hearts and reducing the area of possible response with depressing finality.

From this point of view the Church must envisage war as a terrible infection, recovery from which demands a heavy price in disordered lives, in unresponsive characters and in deadened sensibilities.

There are questions here, of course, which go much further than the limits of our discussion will permit. Is there any way, for example, by which the Church can forestall the ills generated by an un-Christian social order, by international infections and colossal national distempers? Must the Church continue to endure the diplomacy of the world based on anything but right and equity, or must it submit to the cynical philosophy of statesmen who have no scruples about provoking disintegration and deterioration in the common life of the world? Evangelism seems to be needed indeed on a world scale, for chancelleries, cabinets, legislatures and leagues. Can it be set to work in these areas?

The question of the outlawry of war is an exceedingly important one for the Churches and their future generations of young people. The visualizations submitted here are tremendous arguments for the abolishing of war as an instrument in civilization. War is a rust that dulls and disintegrates the edge of power. This rust invades the mechanisms of generation after generation, rendering them unbelievably inefficient under strain and preventing them from developing their abilities along normal and lasting lines. The statistics of the Churches are a potent argument for the abolition of war.

Of course the Churches might easily swing over into an extreme of opposition to war which might defeat its purpose. The "war against war" slogan of some kinds of pacificism has an element of great danger in it. The hatred of war

which includes an element of hatred for war makers or war tolerators or war apologians compromises success along Christian lines. The Churches cannot abolish war by adverse antagonisms much as these would seem to be justified when the spiritual disasters which have been brought on generation after generation of young people by wars are visualized. Ill will has never been helpful in the Church. The Churches must actively produce something greater than war which will crowd war off the stage. Good will, the great commodity of the Christian enterprise, must rise in overwhelming volume and intensity above the almost immemorial peaks of ancient ill wills. Not by power or might can the inner life and glory of the Church be established in defiance of and in victory over the forces of evil and degradation. By persuasion and pervasion rather than by power will the Church win through.

The Effects of Controversy

There are other depressions in the lines in periods which were not characterized by wars, at least in the United States. Two of these depressed periods stand out. One came in the decade of the seventies extending roughly from 1877 to 1884 and the other at the end of the nineties beginning about 1895 and carrying over into the first decade of the twentieth century.

Both periods present very interesting problems from the point of view of the records of the Churches. The first period especially seems to have escaped the particular notice of Church historians, especially of those who were writing in the period itself. The reports of the state of religion in at least one set of denominational records contain no particular signs of awareness of the low index of productivity which was being

registered. Only in one volume that lies at hand is there any special reference to the deep depressions revealed so definitely and conspicuously by the visualizations which are before us and which mirror the official reports of these years. Dr. Dorchester, author of two exhaustive volumes of ecclesiastical history full of statistical and other material, writes in one of these volumes, in 1888: "From 1877 to 1882 was a period of some spiritual decline but since 1883 there has been an improvement and from 1884 to 1887 the Churches have been rapidly advancing."

Something quite detrimental to the spiritual growth of the Churches was operating during this period which registered for all time in the records. It was common to all the larger Churches and almost equally crippling to each. It should have the same sort of detailed study which is being given to the economics, the politics and the social developments of this and other periods of the last century.

In 1873 a panic swept the land. It came out of the enormous extension of the transportation systems of the country. Here was a tremendous movement which had crossed the continent and assumed unbelievable proportions as an enterprise. It attracted or developed a new type of predatory citizen and had furnished opportunities for manipulations on a great scale with a splendid chance for pilfering to an immense degree. The adjustment between the looters and the looted, with great suffering to the latter, came in 1873, called the panic year. The successful looting of railroad properties led to ambitious plans in other directions, such as in municipalities like New York under Tweed, or even the national treasury as in Washington under the benevolent administration of President Grant.

Of course there was a revolt against these situations. They entered into politics. Great bitternesses were developed. In

the Hayes-Tilden campaign and election the bitterness brought sections of the country to the brink of riot and bloodshed. The intense feelings which were aroused could not be kept within bounds and even invaded the Churches. A recent writer has published a book on this period for which he has seen fit to choose the descriptive title, *The Dreadful Decade.*[1] The title is well chosen.

For the Churches too the title is not inapt. From the point of view of civic integrity and economic welfare these ten years were truly dreadful. In the evangelizing work of the Churches they were no less truly so. In the Church were sources of distrust and suspicion. Beecher, who had been the ranking pulpit orator and leader of the generation was attacked in the courts as to his personal character. The trial received enormous publicity.

There was great uneasiness about the new scientific deliverances from England. Darwin, it is true, had published his *Origin of Species* in 1859 but his followers and others were beginning to get a hearing in the United States early in the seventies. Tyndall lectured in America in 1872-1873, Huxley appeared in 1876 and Spencer came later in 1882. John Fiske and E. L. Youmans were active with voice and pen in behalf of the new ideas which were greeted with alarm by a very large section of religious leadership. Andrew W. White, President of Cornell also championed the new conceptions and spoke widely on the warfare of science with theology.[2]

At first the discussions were within university circles, then received expression in thoughtful journalism but soon attracted great attention in the daily press. Some of the great newspapers printed in full addresses such as those made by Hux-

[1] Seitz, *The Dreadful Decade.*
[2] Nevins, *The Emergence of Modern America,* p. 287.

ley in America.[3] Very shortly these discussions were taken up by Ingersoll, who used his fame as a politician and an orator to carry himself before enormous audiences with impassioned and able attacks on the whole background of organized religion. During the late seventies and especially in the middle West a wave of irreligion and confusion swept the Church areas and left its indelible marks.

It is perhaps quite fair to say that the period of the seventies was characterized by a spirit of intense controversy which left no institution, no personality, no religious attitude untouched. In this controversy of thought and judgment young people especially were entangled. The lines of the Churches which register the attitude of young people show this ferment. Controversial currents swamped their hearts and dulled them to the message of the Christ. It was a dreadful valley into which the Churches passed, a valley of the shadows for the young. It seems more dreadful to us as we look back upon it because the leadership of the day did not know the threat or the peril of the passage. It took eight or nine years, each with its faltering generation, to develop a new leadership which could and did lead the way out of the valley.

There seems still much to be learned about this period. Much of what could be learned would doubtless have application for the times which have succeeded the World War. The same sorts of currents seem to be running to-day. There has been peculating on a large scale under a lax administration at Washington. There has been intensive distrust of the motives of men in high places. There has been a bitter controversy between certain advocates of science and certain proponents of religion or theology. There has been a cleverly expressed

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[3] *New York Tribune*, Sept. 22, 1876.

cynicism concerning the worth of ethics, morals and religion, a "debunking" of everything that seemed to be commanding respect from anybody. In short, it may be said that there has been present in recent days the same type of general experience which produced such lamentable results in the records of the seventies.

Another depressed period in the history of the American Churches is found in the late nineties at the close of the last century. There was a panic year in 1893, brought about by adjustments which followed the tremendous development of the Western States. Twenty-five million people, says William Allen White, crossed the Alleghenies from 1865 to 1895, in three decades, one of the greatest migrations in all history. They developed the great West as they spread, with borrowed money. Pay day came, by and large, with the beginning of the nineties, and the adjustments of tenure and capital and investments brought on financial difficulties.

These adjustments were also accompanied by serious labor troubles in the development of the industrial areas of the East and Middle West. In 1894, for example, occurred the Homestead strike and in 1895 the great Chicago strike. These were very unsettling to the public mind. Statesmanship and wisdom were thoroughly baffled. Rights of all kind were disregarded and the authority of courts and civil authorities came into serious question.

In religious circles also there were highly critical controversies. In the Presbyterian Church, one of the leading teachers in one of its most influential seminaries was charged with heresy and his trial and all the subsequent proceedings which resulted in the severing of relations between the Church and one of its ablest teaching centers, attracted very great attention in all ecclesiastical circles and elsewhere.

It seems quite proper to raise the question whether these bitter controversies, in which ill will played a leading part, were not sufficiently great and deadly to affect the extension work of the Churches profoundly and to register very materially in the lines we have been considering. If this can be answered affirmatively, it would then be important to discover if possible what elements in civic or political or economic situations are inimical to evangelism. Broadly speaking all controversy based on ill will in any of these areas fights against the claims of true religion on the minds of young people. Just this one fact would seem to be most significant, that candidates for the ministry were greatly reduced in the late nineties as compared with church membership. The Sunday school enterprise received a very severe setback in some of the communions. Certainly the statistics of gains and losses in the major Protestant bodies began to assume a threatening and uncertain aspect.

It may be alleged, and of course consideration should be given this point, that hard times may have had something to do with diminished returns in evangelistic activities. It is a matter for inquiry in detail whether loss of money in speculative enterprises, the tightness of money, restriction in employment or the shifting of the possession of capital or properties enter into the index of the Churches and where. It is very commonly said that when times are bad people rush to the Churches and when times grow better they turn away. This seems to be a slander on the real religion of ordinary people and for their sake its truth should be questioned. It has been suggested that the cart and the horse in this connection are not in their proper places. The old prophets suggest that when people turn away from religion times grow bad and when they return to God times are bettered. I am

inclined to believe that if the financial lines of the Churches are worked out in a similar way as has been employed here for evangelism, they will be apt to show that institutional religion is supported in spite of hard times. In fact the financial line of one denomination was submitted to a widely known statistical organization for comparison with their supply of business lines of one sort and another. This organization reported that the line closely followed the line of commodity prices. Over a long period it followed this standard business line almost exactly. The implication seemed to be that religion, in so far as it cost money, was not in the category of luxuries but in that of necessities of daily life for which people were willing to continue to pay through thick and thin. Very little has been done along this line to discover the connection between the Churches and their people as it is played upon by all kinds of financial and economic forces in the commonwealth.

It seems necessary to suggest that there should be discriminating search for other elements which might affect the evangelistic efforts of the Churches, many of the most important to be expected to be in the mental or spiritual area. Distrust of or cynicism concerning public men may be a very potent anti-evangel current. Moral repulsions, especially among young people, due to evident hypocrisies, greed, self-indulgence or selfishnesses in high places either in Church or state, may be greatly powerful. In the same way, widespread prejudice, racial animosities or sectarian bitternesses anywhere may cut athwart the straight course of spiritual decision and growth. Nationalism in its arrogant, selfish or exclusive forms may be another depressant of spiritual activities.

In addition to the two special periods of depression in the lines of the Churches which are registered for the late seven-

ties and the late nineties, another one which began about 1923 and was still in progress in 1927 needs examination. Some insulation or unrest in the constituencies of the Churches has registered during this period. We may be too close to these experiences to be able to recognize them surely or rightly or least of all to agree on what they may be. But it seems wise to raise the question whether once again controversy, based on ill will, is not having its depressing and deteriorating effect.

There is one conspicuous illustration of the long-continued effect of controversy. It is in the events recorded in the thirties by the Presbyterian Church. A deep depression in the line of that Church can be easily discovered. At this time a schism came to this body and it divided into two branches, the Old School and the New School. These two bodies, beginning with 1837 maintained a separate existence until 1870 when they came together again with no settlement of the points of controversy of 1837 and with the same differences of disposition, largely racial, and the same if not greater ranges of opinion. The point is, however, that during the whole period of schism, the evangelistic index of both parties was very low, in spite of two revival periods which came during this time and in spite of the fact that other communions were rapidly advancing.

There is some reason to aver that this schism, occurring when and as it did, prevented the Presbyterian Church from developing into a communion with at least as many members more than it reported in 1927. The rate of increase up to 1836, if projected on a ratio chart, suggests that by 1870 the Presbyterian Church would have had several million members instead of the hardly half a million which were reported then. This example is referred to here in order to raise the question which presses up in 1927. Does doctrinal disaffection,

controversially manifested, force a heavy price in evangelism? If so, is it worth the price? Can a leadership be found which will mediate in view of all the values involved, taking into account as a matter of course all doctrinal values but also giving full weight to other values which have been commended in the Gospels, such as good will, love and brotherhood, without which doctrinal asseverations are very much like tinkling brass. Ought this leadership to be sought, not where it so often is at the climax of voting and partisanship in synods or in the victories of parties, but rather in prayer at the hands of a living God?

What the Church is contending for is not the victory of religion over science, nor the ascendancy of creed over the minds of men, nor the steadying and glorifying of the Ark of the Covenant, nor the supremacy or prerogatives of institutionalism. The Church is fighting for the souls of its generation, especially for the budding souls of its pioneering youth, the souls which the lines and the past history of the Church indicate will respond to the challenge of the great and holy and living things of God.

Theological controversy seems to be a highly dangerous depressant for the youth of the Churches. No one can question the value of debate and discussion. We have no disposition to cry peace, when there is no peace. Nor to quiet or subordinate discussion of the great themes of the religious life and experience. We need much more of this than we have been getting. The succession of constructive discoveries, in biology, psychology and other sciences imposes a very heavy strain on the assimilative adjustment power of the theological mind and plenty of debate and analysis will be needed. But wherever ill will crops up and takes its part in debate and controversy an element of poison is introduced into the spirit of the times

and forces meager results in the great enterprise of the Churches. When John Fiske delivered his lectures at Harvard just after Dr. Eliot became President, he is reported to have said, "The days of old fogyism here are numbered and the young men are to have a chance." On the other side clergymen everywhere referred to his lectures as "Harvard's raid on religion." [4]

Mr. Barbour in his *Life of Alexander Whyte* has a very trenchant passage describing the attitude of Dr. Whyte toward controversy. The Scotch atmosphere is one where occasionally strong opinions are entertained. So this passage will bear quotation.

> One practical point in the writings of Law which sank deeply into Dr. Whyte's thought and lastingly affected his practice was the stress there laid on the danger of controversy and the almost invariable sins of temper which controversy involves. Here also Law did but underline and emphasize an impression which had long held its plan in Dr. Whyte's mind. Throughout his career he was slow to plunge into controversy, and his originally impetuous temper had long before this been curbed with a strong hand. Even his great fighting speech at the conclusion of the Robertson Smith Case opened with an expression of his deep reluctance to face "the distressing breech of peace and love that too commonly follows upon such controversies." But from the time that he passed under the spell of William Law, this sense of the peril of controversy became one of the governing principles of his life, alike in the home, in the affairs of his congregation, and in the wider discussions of the whole Church. When he spoke on this danger and pointed out the better way of forbearance and patient love, he commonly reinforced his appeal by a quotation from William Law; and it was characteristic that he drew the same conclusion as one of the chief lessons in the tremendous story of the Book of Job.

The Gospel message is projected into a midnight of dark and deadly things. War, controversy, self-indulgence, the lust of the flesh, the pride of life, enmity, murder and hatred are there. This Gospel needs angelic voices, certainly not sectarian, or denominational, or creedal, or contentious voices, to make

[4] Nevins, *The Emergence of Modern America*, p. 287.

its message audible and effective. And though its message may seem to some too simple, perhaps not aggressive nor definitive nor uncompromising, it was ample at Bethlehem in its "Peace on earth and good will among men."

The Effects of Panics and Prosperities

Reference has already been made to a possible connection between the production lines of the Churches and the economic lines of the nation. It is often suggested that depressions in Church lines may be due to economic situations which affect their constituencies. This is a most important area for research and cannot be properly handled in this discussion. It seems to be a new field for study.

There have been several outstanding financial depressions experienced in American development. One of these depressions came in 1873. It seems to show briefly in the lines of several of the larger communions. It was, however, immediately followed by a period of great production, climaxing in 1876. For this upward surge other reasons are available for discussions, the centennial of 1876 and the revival meetings of Moody. In 1877 several years after the panic a real and continued depression affected the Churches. Whether this depression had any sort of connection with 1873 does not appear. It may have some relation though the only reason for suggesting that it had lies in the duplication of the same effects after the panic year of the early nineties.

In 1893 there was another financial panic which was immediately succeeded by a surge upward to 1895. In some lines this surge was very striking. Here again other proximate causes are available for explanation. The world's fair in Chicago in 1893 with its emphasis on religion, as well as the cli-

mactic Christian Endeavor conventions in the two previous years, may be the determining cause of these good peaks. Beginning with 1896 a depression began which is very much like the experience recorded in 1877. It may be there are some ultimate results of panic years which can be measured, after four or five or more years. Activities in Church administration and promotion may be curtailed, populations may shift, employment situations may be greatly changed. It is not at all clear that the Churches feel panic conditions directly and record them in their lines of evangelism.

The charter of the Church of course frees it from alarms. Very oddly in this connection, an engineer found a curious correspondence between the evangelistic index line of the Presbytery of New York in the Presbyterian Church and one of his basic business lines. The correspondence was intimate over a long period. There were two years which seemed to break in on the correspondence. These two years were years of financial disturbance. The business line darted down abruptly in each year but the Church line kept on undisturbed and the business line swept up in each case to join it. Apparently the Church group was steadier about its spiritual business than the market place group about its material prospects.

It is perhaps just as important to study the effects of prosperity on the production lines of the Churches. This is a current problem. The present trend of Church lines gives rise to serious thought. It may be ascribed to unrest, to controversy or to secularism. The question is also raised whether the search for pleasure, the tendency to self-indulgence and worldliness and the laxity of manners have affected these lines. Youth points its finger at the adult generation with some justification when the adult generation suggests that

there is something wrong with the lines of evangelism which are largely young peoples' lines. The rise of anti-puritanism, the tremendous increase in gambling, the pleasures of the country club and night club life in the cities may be expected to affect these lines. How far it might be possible to match up the lines of the production and use of automobiles and the production of new Christians remains to be determined.

The great opportunities for comfort, travel and enjoyment which the age presents ought to have the closest analytical attention of Church leadership, for their effects on the development of the Christian enterprise. They furnish new atmospheres and new relationships to which people find themselves unadjusted. People as a rule are eager for proper adjustment. They do the best they can with what resources of conscience, moral energy and vital thought they possess. The Church should doubtless anticipate their struggles and their aspirations, as well as their temptations. The way of the Christian life leads through very new fields. Experimenting and sympathy, understanding and perspective are needed.

The matter of country clubs, for example, a movement so promising and attractive, and developing on such an enormous scale, has quite gotten away from the influence of Christian people. The resources of the automobile have been harnessed to everything else but are still a bit foreign to the programs of the Churches. Our fathers, for example, built horse sheds just as soon as the meeting-house was up. They harnessed the transportation method of their day to the functioning of their Churches. Yet to-day it seems a bit novel to suggest parking places of ample size as part of the church equipment in downtown church locations.

There is a natural reaction to be expected from the sluggishness of the Churches to discern their environmental situations

and to adapt themselves to them. This reaction may be mirrored in the lines of the evangelistic activities of the Churches. It may also be that the enormous indulgence of people in cards, in jazz and in games with meretricious attachments, such as gambling in golf, is determining the present subaverage records in nearly all denominations.

General contempt for or depreciation of moral and civil law would doubtless have some effect on the attitude of young persons and might deaden them to the appeal of the law of Christ. All cynicism is a poison in the commonwealth and works against the common weal. Church lines would be about the first to reflect the poisoning and record it.

The Peaks in Evangelism

Fortunately, the stories of the American Churches reveal peaks as beautifully high as their depressions at times have been dreadful. The peaks have in part balanced many yieldings to adverse circumstances and the debacles of great corporate failures. It is probable that the Churches can learn more from studying their successes minutely than by brooding over their failures. There is of course a profound reason for suggesting this. The Church has the promise of the Spirit of God in its evangelizing work. His aid is available to the Church if conditions as laid down in the Scriptures are met. The study of how the Church in the past has arranged for or permitted this divine assistance, how the Church has invited the Spirit's presence in and direction of its work should be enormously helpful.

If we look over the lines of the various Churches which are provided in this discussion, we discover some fairly obvious suggestions as to the stimuli which have preceded and produced the high marks in the lines. We can say, for example,

that emotional waves of revivalism, as in 1843 and 1857; outstanding personalities like Moody or Drummond or Sunday; widespread movements like the Christian Endeavor movement; general religious stimulations, as in world's fair or centennial years; and interchurch coöperations have produced recognizable harvests.

We must beware of too much objectivity, of course. The lines do not necessarily register outward phenomena, definitely measurable. They register internal forces in the hearts of people, especially in the hearts of young people. These internal urges emerge and register in many ways in the indexes of the Churches. In the last analysis what the Church must strive to do is not so much to create energy which can be registered in lines, but to release it, to free the idealism and the inner man where quite unseen the Spirit has been pressing. When one enters the Church door, one should enter into a releasing and not confining atmosphere. The adventure and romance of released lives, freed from all kinds of inhibitions and limitations clusters thickly about the portal of the Church.

From this point of view the importance of events, of currents of thought, of social adjustment on the part of the Churches and the crystallization of ethical and moral concepts into definite programs and attitudes becomes very clear. It is not so much a question in our day of getting up steam as of opening the throttle and directing the power into action. We are perhaps all inclined to read St. Paul's direction, "Come out from among them and be ye separate," as a call to aloofness. The separation of the Church from its milieu seems to me, however, to be a call—not to isolation with its suggestion of self-sought importance—but a call to a rounded, cohesive, unhindered and complete control, untrammeled and full,

just as the separation of the ship captain on his bridge is guarded by law, not that he may be alone by himself in solitary state, but that he may not be prevented by anybody from being in carefully adjusted relationship with every corner of his craft and with every point of the compass in the broad horizons of the seven seas.

Let us study some of the peaks in the lines of the Churches together as they lie before us in the charted lines of evangelistic records. We may differ as we will in our attempts at explanation. Our study will be wholly tentative. A great deal will be gained as the result of this discussion if searching minds are introduced to this area of unmeasured country. There are some new ranges of thought suggested. Historical backgrounds, growing out of definite reporting, perspectives which unfold when statistics are visualized, actions and reactions which appear as decades are contrasted with decades, all these things need careful and painstaking measurement and discussion. Political and religious and economic thought seem to have some connections somewhere. Let us try to find the connections. They may be illuminating. Professor Nevins has filled twenty-four pages at the end of his very valuable volume, *The Emergence of Modern America* 1865-1878, with a critical essay on authorities. Seven lines only exhaust the authorities on religion for the important period covered by this volume. The author states, after mentioning one series of church histories, "All tend to slight the period immediately following the Civil War." This situation should be rectified unless religion is proved to be an incidental current in the development of American life.

Peaks: Revivals

The early half of the nineteenth century as charted in the

lines of the Churches reveals three summits in evangelistic achievement. In 1832, under the spell of Finney, a wave of emotionalism swept the Churches of the country, ranging from the Western Reserve back along the Mohawk trails to New England and from the Ohio River to the seaboard. Unfortunately few communions were keeping records of a complete or reliable kind at this time. The Presbyterian Church and a number of smaller bodies, however, supply us with fairly accurate figures which show how penetrating the revival wave was. The Presbyterians registered an index of 15 per cent the highest in their records. This high mark was reached in spite of the fact that the leadership of the Church was involved in controversy and there was a great dearth of preachers to supply even with occasional preaching and ministry the rapidly spreading settlements beyond the Alleghenies.

Again in 1843 a revival swept the country, the Presbyterian line recording a peak of 9 per cent in the face of serious doctrinal difficulties which had actually brought about a schism in its membership.

In 1857 came the most famous revival period of the century, just before the outbreak of the Civil War. It was like the stirring of Christian conscience under the piling up of great national sins. It was a formless, apprehensive wriggle of the Church, an attempt to free itself from a doom which seemed approaching. The Methodist Church had had its clearance on the slavery issue in 1845 and was better set to respond to the challenge of 1857. It reported an enormous increase in its roll of probationers. The Presbyterian Church, in spite of its sadly divided state, and its growing restlessness as between North and South, recorded a very large increase in membership. The Episcopal Church more than doubled its net increase in communicants. The Congregational Church reached its highest

mark for its whole period of reporting and the Baptist Churches joined in the good effects of the general stimulation of interest in religion.

Since this great revival period, however, no other of the same magnitude has been recorded. This was perhaps to be expected. Hundreds of thousands of immigrants, foreign peoples, were added to the population. They were, in large measure, unresponsive to American stimuli or to the influence of early American habits and customs. The Roman Catholic immigration, especially, brought an immobile element into the commonwealth which still persists and has not always been taken into account in the general programs and hopes of the Churches.

At the same time, some general spiritual movements of the revival type may be discovered after the period of the Civil War. In 1876 at the time of the centennial, there was wide interest in religious meetings and Moody emerged as a successful evangelist. Again in 1893 at the time of the world's fair and in connection with the great meetings of the Christian Endeavor Movement, outstanding religionists were assured of great audiences and obtained wide publicity.

Later on, in the opening years of the 20th century, in some communions evangelistic committees were appointed and revival meetings and conferences were set up on a larger scale with some results which show perhaps in the records. In 1912 William A. Sunday, after a series of town and city campaigns in the Middle West, invaded the greater centers of the East with a carefully planned organizational arrangement, with superb publicity and an unconventional Gospel message. The effect of his meetings and their attendant publicity is easily discernible in the records, especially in the areas where his campaigns were centered. They also affected the mass lines of

even the largest denominations during the period from 1912 to 1915 and may perhaps be held responsible for a general stimulation which appeared even in distant areas of the country.

Peaks: Personalities

In the earlier records of the American Churches personalities played an extremely important part. In spite of transportation hindrances, of sparsely settled regions and limited communications, religious meetings and movements in the early days were remarkably attended. On April 27, 1740, Whitefield reported in his journal that he stood in a wagon in front of the Old Dutch Church in New Brunswick, New Jersey, and addressed an audience near to 7,000 or 8,000 people which filled the meadows down to the river. While there may be some reason to discount Whitefield's mathematics there was remarkable response to his itinerations as there was a very extensive influence possible to any preacher of power who set out to move the population of the colonies.

After the beginning of intelligible records in the nineteenth century comparatively few names suggest themselves as of sufficient caliber to have their names blazoned on the continental highways of the kingdom. Finney and Moody and Sunday perhaps have a sure place for mention. There are many other names of course which in more limited areas stand out conspicuously. Beecher, Drummond, Brooks, Pentecost, Gypsy Smith, Chapman and others undoubtedly moved large portions of the Church. Minor mutations in the lines may after study be ascribed to their influence. Certainly the lines of smaller groupings than denominations will reveal something of their direct influence in evangelizing.

There can hardly be any study so fascinating as that of men

and their influence in the spiritual development of mankind; their climactic addresses or their sermons on great spiritual occasions, their books and teaching, their ministry and pastoral powers. Especially in this matter of evangelizing the influence of men on the long procession of journeymen of the Kingdom, the procession of expectant youth, which has clicked through the turnstiles of religious statistics for a hundred years or more is profoundly important. Leaders, orators, organizers, preachers, have had a tremendous responsibility which in countless cases has been admirably borne and creatively administered. It may be that their success can be made legible through the records which they have left in the churches which they served, in communities, in centers, in parishes, if someone will only dig them out and interpret their meaning.

Do these men who have made conspicuous records simply express something? Do they compose new music or do they teach us to sing the old hymns which we have forgotten or never really learned? Out of visualizations perhaps we cannot find the answer. Men sometimes make times and times sometimes make the man. Finney probably moved his times while it may be said that Moody was successful in interpreting the time into which he came. In the same way Drummond may be said to have made his atmosphere while in some respects Sunday is a product of his own day and unconventionally interprets it to those who think about it much as he does.

There is a place in evangelism, considered on the vast scale which we must now visualize for the United States, for outstanding personalities. The chances for the emergence of a great leader are, however, slim from the mathematical point of view. The constantly heard desire for leadership in the expected revival of the Protestant Church is directed along the line of greatest resistance. A glance at the lines of the Churches

suggests that the high points to be expected may come just as well if not with more probability along several other lines and be just as effective.

Peaks: Internationalism

It may seem far-fetched to ascribe to internationalism a bearing on the productive work of the Churches. But the lines before us suggest this at least. It is not safe to dogmatize about it of course. There are, however, suggestions in the lines that whenever the Churches have lifted up their eyes to the hills, when they have somehow swept a broader horizon into their glance, their accessions have been largely increased. It seems desirable that this subject should have careful attention in view of the importance which international relations have assumed of late in the American consciousness. This subject also includes in its scope the relation of the foreign mission enterprise to the spiritual attitude and activity of the Churches.

In 1876 the centennial of American independence was observed and many exhibits from foreign nations were collected at Philadelphia for inspection by the American people. The results were amazing in many directions. Art and architecture were profoundly affected. So also were industry and commerce. More than three million people visited the fair and carried broader horizons into every corner of the country. Provincialism was deeply affected and discounted. The fair was an extraordinary educational spur to the nation and to every part of it. Other nations were seen to have something lacking in American culture. America was discovered to have some things which had made amazing progress beyond foreign scales. In the stimulation which followed the Churches had a full share, apparently. The forces of organized religion were

in evidence, they actually accomplished things in connection with the handling of the exposition and they shared in the exhibition of power and efficiency and program. Moody's work attracted a great deal of attention. So the indexes registered by practically all the Churches swung up, some of them very materially.

An analogous experience is recorded in the lines of the Churches at the time of the world's fair in Chicago. Religion received a large share in the program and set-up of this exposition. A Parliament of Religion was scheduled, received an immense amount of publicity and brought outstanding religionists from many parts. Moody was again conspicuous in meetings which were notable for their size and the interest they aroused.

In immediate connection with this particular event were the Christian Endeavor conventions of 1893 and 1894 at which large delegations of foreigners were present and made suggestively conspicuous. The international aspect of Christian Endeavor was vividly portrayed and made its impression on young people. Good will found concrete expression on the platform and apparently widened the inner sympathies of young people. It made them doubtless more sympathetic to the Gospel message. How far these broad influences penetrated there is no sure way of estimating at the moment. The Student Volunteer Movement was very active and the Young Men's Christian Association was rapidly extending its influences and its organization beyond the national borders. The leaders like Dr. Mott and Dr. Speer were being heard with great acceptance and they spoke from rather broad horizons.

The general spirit of tolerance and widened interests, of broadened viewpoints and impressive extension of youth activities made the work of the Churches temporarily more produc-

tive in spite of serious doctrinal differences in some bodies, unrest in others, widespread disaffection among laboring people and a difficult economic situation. The ill results from these unfavorable influences were postponed though they fell with blinding force before the century had closed. The vitality of the youth movement and the effect of international sympathies were dissipated by weaknesses elsewhere and the Church was baffled by the problems which followed the high point of 1893.

One other experience of note in interdenominational if not in international good-will progress came at the close of the World War when the Interchurch World Movement was launched. It achieved a remarkable if all too brief triumph. Its horizon was the mission field of the world. It set on foot a far-reaching survey of the entire world and its need which was translated into terms of support which greatly shocked a portion of the Church. Yet all the indexes of the Churches immediately shot up in spite of the forebodings of some and the active opposition of others. Whether this great rise was due to the vision of a certain leadership in the Churches which was later obscured by a rising cloud of denominationalism of a very intense type, or to a response in a great section of the Churches to a challenge to world service which lost its glow under the critical and denunciatory treatment it received at the hands of another section of the Churches is not clear. It is easier to understand the financial lines of this period. They cannot be erased and they will be the wonder of the statistician of the future. Something about the spirit of this movement and its interchurch experiment gripped the mind of the Church in general and drove its evangelistic energy up at the same time that it increased the benevolences of the Churches by many tens of millions of dollars.

Peaks: General Movements

There is one significant period in the lines of the Churches which needs to be lifted out and especially surveyed. It is the period which followed the low depressions of the late seventies. Into the doldrums of this stretch of years came a breath from heaven. It was the organization of the Christian Endeavor Society. The spirit of this organization, conceived in a rather humble parish circle in Maine, spread like a crown fire of a forest conflagration, leaped rivers and mountains and was soon found in all corners of the earth. By 1885 it had spread to all parts of the United States and was affecting American religious thought through the spiritual power of its annual conventions and its publicity. The New York convention in 1892 was attended by at least 35,000 persons and received unexampled attention from the press of the entire nation.

This movement among the young people of the Churches led the Church out of one of its most unproductive periods. The leadership of the Churches had not been able to handle the successive blows which had been dealt the conscience and the heart of the nation during the seventies. But the young people broke through the difficulties and found the way out. It was the way of joy, verve and enthusiasm. The successive conventions of the Christian Endeavor were rising floods of enthusiastic devotion and consecration. Sectarianism entered into the movement in due course but matters were finally adjusted so that Epworth Leagues, Baptist Unions and Christian Endeavor Societies could find their respective denominational places for effective work but without quite the inspiration of common tasks and common joys. Dr. Clarke, the founder, became the active head of the movement in 1887, giving all his time to the work and making journeys through-

out the world in the interest of this youth movement, which continued to increase until the middle of the decade of the nineties.

The evangelistic lines of all the Churches show clearly the influence of this turning of youth to religious adventuring and experiment. The general average of production was lifted for the period so that in some communions it stands out as the most prosperous part of the record.

The careful study of this experience of the Church with its young people would amply repay the Churches. It might suggest some way of handling the period of confusion which followed the World War which has been characterized by a disarticulation of the youth lines of the Churches and the membership lines. One of the wiser elder statesmen in a conspicuous denomination said to the writer in a discussion of this subject: "We older people can keep the young people from Jesus just so long by our contentions and our controversies and then they will break through to Him in spite of us." This seems to be an apt illustration of what happened in the late seventies and thereafter. The parallel between that period and the period of the late twenties in the twentieth century is very close. The solution for the problems of the thirties, the exit from current troubles and confusions, may lie with the young people.

The study of the relationship of youth to the program and spirit of the Churches is one of supreme importance. The movement of the Christian Endeavor profoundly affected the Church. How far and to what purpose, strangely enough, has never been fully ascertained. Its values, its records, its shortcomings still invite discussion and measurement. There seems to have been an element in the movement which prevented the Churches from obtaining through it the sufficient and

efficient leadership which should have been available in the late nineties and in the earliest decade of the twentieth century to successfully meet the problems which attacked the nation during those years. Theoretically, the extent of the participation of young people in organized Christian activities in the eighties and the nineties should have assured the Church of progress in the period from 1900 to 1910 and thereafter, a higher level of production and a better rate of increase. This does not seem to have been the result.

Whether the problems of the late nineties were too new or too heavy for the Christian Endeavor section of the Churches to carry or whether there was weakness deep down in the movement somewhere, superficial training or oblique equipment or too much traditional preparation, remains to be discovered. Of course it has been suggested that the leadership of the young people may have been rejected by the adult directorship of denominations when it was offered. Or it may have been restrained to the point of inefficiency. This would be suggestive if it can be demonstrated. A recent writer [5] has suggested weaknesses which he seems to think may be possible in any youth movement. His criticism is strongly phrased and may not be at all accurate of any youth movement of the eighties or of the present but is quoted to show the wide limits a real inquiry into the relationship of young people to religion and their effect on the lines of the Churches would take. Under the heading *Regnat Juventus* he writes as follows:

> Youth performed with a vengeance; ran meetings in serio-comic style, held mammoth conventions, "peppy" rallies with yells and contests, slang and nicknames, slogans and sidelong glances that betokened perhaps a horizontal interest in religious assembly quite equal to the oldtime vertical one. They had their own extemporaneous brand of meeting and began to leave the decorum of

[5] Hoban (President, Kalamazoo College) Art. in *Atlantic Monthly.*

public worship to their elders. From that time the family pew was for mother and father only. The young people took up their own interpretation and uses of religion.

There is apparently great need of checking in from many angles on the place of young people in the productive enterprise of the Churches and their relationship to the present and the immediate future of the religious enterprise. If the figures of another young peoples' area are drawn into consideration the importance of this suggestion may be easily understood. The Sunday school enterprise is a youth area. The ups and downs of the enrollment of boys and girls in the educational work of the Churches are highly significant. The following tabulation indicates the relationship of the enrollment in the Sunday school to the communicant membership in several of the major denominations. The figures are official but they may not be overwhelmingly accurate. The status of reporting in Sunday schools is not always what it should be. By and large, however, these figures are valid as showing trends.

Sunday School Enrollment Compared with Communicant Members

Denomination	1890	1900	1910	1920	1927
Methodist Episcopal	110.8	102.8	111.7	103.1	105.0
Baptist (North)	98.0	88.7	82.0	82.3	82.1
Presbyterian, U. S. A.	111.9	106.1	90.6	78.9	77.7
Presbyterian, U. S. (South)	73.9	71.8	80.3	95.0	96.0
Congregational	121.0	106.0	90.4	90.7	79.9
Protestant Episcopal	85.3	66.1	53.8	42.1	42.9

All of these communions show a decrease in the ratio of Sunday school enrollment as compared with communicant church membership with the exception of the Southern Presbyterians. In the case of the Protestant Episcopal Church the decrease is alarming. It is not very reassuring for the Presbyterian Church, U.S.A.

If something had arisen to take the place of the Sunday school during the period since 1890 these figures might not be so disconcerting. Nothing has, and the figures must provide the best interpretation which can be found for them. There are occasional figures for young people's groups as in the Methodist Church which began reporting its Epworth League members in 1909. In that year there were 566,640 senior members and 232,434 junior members reported. In 1927 these numbers had decreased to 413,475 senior and 161,936 junior members. The apparently growing disarticulation between adult lines and young people's lines in the records of the Churches needs intense attention.

If there is a conflict to-day between such influences as that of the Church and that of the automobile, as is frequently suggested, the Church ought not to concede defeat no matter what voices prophesy or admit it. The enlarging of horizons, the relaxation of moral standards and the distractions and false emphases which the automobile has brought can be countered. The study of the past shows that there have been dubious transition periods before and that the Church has come through victoriously. If jazz and corrupted mammy-songs and "blues" of psychopathic origin have supplanted the Moody-and-Sankey hymn on the lips of young people who is at fault? And cannot this experience be grappled with through leadership within the strategy of the Churches? If the rising challenge of European secularism and self-indulgence threatens to submerge completely what is left of American puritanism, engulfing the present generation, cannot the flank of this inimical host be turned by a strategy higher than that which is in evidence now or which was depended on in past eras of the experience of the Churches?

The present inspirations of youth seem to be coming through

leadership training rather than through the enthusiasms of the great conventions of the eighties and nineties. Whether this training is being visualized on a large enough scale to accomplish what it should in the current generation should have careful appraisement. The peril of endeavoring to reproduce the youth contacts of the past lies probably in the hope which would be natural for adults of imposing something of value on youth rather than in evoking new and untried and unmeasured values, now latent in youth, out of the oncoming generation.

Probably no program imposed, however graciously and winningly by the passing generation, can carry the arriving one. The new generation must operate even in the Church under its own power, though the mechanisms, the approval and the prayers of the passing generation are necessary and inspiring.

Peaks: Goodwill

If the general peaks in the lines of the various communions are passed in rapid review, one impression seems to stand out above others. While a good many proximate causes have operated to affect the lines of the Churches, such as centennials and centenaries, young peoples movements, inspired personalities or special challenges, the ultimate element that seems to be common to them all is good will. To this element, however scantily clothed or gorgeously appareled, the young people of the Churches have responded. Whether their professed motives at entering the Christian way of life have been the sense of sin or the desire for power over self or the love of the ideal, they have all heard the angels' song of good will and have come to see the Child. Wherever this light has been

shown in the darkness young people seem to have found their hearts moved toward the Babe of Bethlehem.

It is a true instinct that has lifted John iii. 16 out of the wide range of beautiful scripture. The suggestion, not designed of course, of much of our Church and ecclesiastical functioning rather negatives this idea. God, we seem to say through our ways, our fencings and our restrictions, is a judge, a divider, a punisher, a closed communionist, a hundred-per-cent American, and so on, anything but a lover, that supremely and overwhelmingly passionate Being with an absorption that would give an only son for sinners.

When all is said and done, it would appear that the wonderfully human and magnificently divine simplicity which we call good will is the gold of the Kingdom of Heaven, that it buys human hearts and that it keeps the Kingdom traffic moving on the King's highway.

If this reasoning is anywhere near the truth, it would seem to be the part of real wisdom to avoid ill will like a plague and to make every church and every church organization a focus for this simplicity of the Gospel. On this centering and on this passionate intention depends under God the destiny of the on-coming generation.

PART IV

CHARACTERIZING EVANGELISM

The Process of Evangelism

The charted lines of the various Churches which are offered in this discussion visualize activities. They represent various types of working, as may be seen at a glance by comparing, for example, the rather feverish line of the Methodist Church with the nicely modulated course of the line of the Episcopal Church. Behind the lines are activities of one sort or another whose results register graphically. More than this, as we have seen, events and conditions favor or interfere with the working records of the Church community and with the processes adopted to achieve denominational production.

A study of the lines from the point of view of the methods behind the records ought to yield many practical suggestions. Very broadly speaking there have been three general methods for stimulating evangelistic productivity on a denomination-wide scale. These are the revival, the pastoral and the educational. A fourth type, the original New Testament, has always existed but cannot be said to have been put into operation on a denominational basis in the United States nor to have had primacy of emphasis in denominational arrangements. The trend seems, however, to be at present in that direction, the development of personal evangelism on a broader scale. It is with special interest in this development that this study of evangelism has been persisted in and offered.

Revival Evangelism

Revival evangelism, a form of mass evangelism, was the characteristic type of Christian propaganda in America for

two hundred years. Of course the word has been a misnomer when applied to meetings or methods which have for their objective the winning of people into a new way of life. The word means the reconsecration to service of the already committed life. The new birth is not a revival and for it the word does not fit.

The history and psychology of the revival has been studied from many angles. It does not become simpler to understand however. Some of the great triumphs of the life of the Church have come directly from the revival process and some of the great spiritual tragedies and defeats of the past have come from the same source. The result has been sharply divided advocacy of revival methods and condemnation of them. Out of the experience of a century or more have grown contention and ill will rather than improvement and good will. It may be said, broadly, perhaps too broadly, but without prejudice to anything but the thought of the use of this process as a main dependence of the Churches for ingathering, that revival evangelism has done as much harm as good, that its defects have about balanced out its excellencies, and that this balance has been effective in relegating the evangelist and his methods to a very subordinate area in the general working of the Churches.

This statement is made in this way here because it seems to be supported by the records assembled here for the first time in visualized form. The apparently very successful revivals of 1832, 1843 and 1857, which swept large sections of the country, brought thousands of people into the fellowship of the Churches. But each revival was followed by a depression sufficiently acute to negative the high mark of its climax and to average out the line at the approximate period-level. The Presbyterian line is an effective illustration of this. It is statistically correct to say that had the Church continued at its

average level of production it would have received as many persons into its communion over the period as are represented by the high and the low marks in the line. It would have been spared the emotional disturbance, the excitement, the expense and the unfortunate by-products which are often in evidence after revivals, such as alienation, suspicion, criticism and backsliding.

Revivalism in its typical manifestations, in smaller groupings such as conferences, associations, presbyteries, cities, towns, even in individual congregations, seems to record in general about the same effects. Large accessions are followed by enough annual dearths to absorb the temporary increases. This is not invariably the case by any means. The wisdom and the spiritual power of many leaders look far beyond the mere acceptance of emotional decisions for the Christian way and includes insistence on and provision for training, enlistment and growth in Christian activities and knowledge.

Revival meetings have pronounced and profitable values in their place in religion. Emotion needs to be evoked and harnessed at the proper time and in a legitimate place in church-functioning. It should have its proper, climactic place. From scores of visualizations which have been made of groupings, larger and smaller, as well as of individual parishes, it is possible to be rather emphatic about the danger of revival evangelism. Unless other methods are immediately introduced to supplement the revival method of stimulating productivity, it may be considered to be, as it has been according to the records, an unprofitable method on which to rely predominantly for the extension of the Kingdom.

The Methodist figures also support this contention in general. The very large results from camp-meetings and other forms of revival technique have been largely negatived by

enormous losses which have kept the Methodist net increase of church membership within easy hailing distance of the net increases of other denominations which have kept plodding along in less emotional ways.

It must not be concluded that the time for great revival meetings has entirely passed or ever will pass. Three thousand persons may again and again swing into the fairway of the Kingdom under a mighty wind from heaven. In fact it may not be too soon to suggest that in the providence of God some modern voice may be fitted to thrill all the new pathways of the air and to send the compelling message of the good will of the Gospel into a million hearts. But it seems to be the part of wisdom once and for all to relegate revival meetings and methods to a subordinate place in the thinking and planning of the leadership of the Churches. It may be a very valuable subsidiary and a reinforcement which will have decisive power in some emergency. But as a main dependence in the planning of the campaign of Christian conquest it should be put in its proper place.

The evangelist is authorized in the New Testament. His office is outlined and recommended. And yet the theological seminaries, as institutional bodies, have not as a rule trained their students in what it is to be an evangelist and have not developed this class of ministrants to function in the Churches. A class of men have been especially attracted to this form of service, many of them undoubtedly called of God and working under the pressure of the highest self-consecration. But many others have assumed this office coming out of a great variety of backgrounds and with astonishingly diverse messages and personalities. Some have made extraordinary contributions to the development of the Churches. Some have done great damage. Few of them have been masters of emotion and

reason to such a degree that their message and their method could touch and enlighten the corporate mind of the Church and lead it into ways of truth and love. On the whole the contributions which the evangelists as a class have made over a period of a hundred years have raised suspicion and questionings and have led to reactions which underemphasize and belittle the real values which underlie the revival idea.

It seems a pity that the records of the past tend to minimize the use of the emotional in pulpit ministration. The failures which have been recorded suggest less use of the evangelist. There is still needed the burning message of the prophet and the evangelist, as well as the message of the pastor, the shepherd and teacher. If encouragement were given the seminaries to visualize the evangelist as a worthy type of religious leader for whom the best of training should be provided, if a place were provided for trained and expert men of this type in the regular organization of the Churches, if rigorous study and training were insisted upon, then it might be possible to enlarge the scope of emotional ingathering without falling into the pitfalls which have yawned before such efforts in the past.

Many evangelists who have achieved reputation in this country have undoubtedly had an uncanny and instinctive understanding of crowd-psychology and have been able to use it for good purposes. The mass mind, the psychology of the audience, corporate attitudes and thinking, need study on the part of the Church. The experience of men in the Church who have had some understanding of these subjects should be expected to develop into a science of evangelism which could be passed on into the knowledge and technique of others who may be moved to give themselves over to this type of spiritual ministry. It would save costly mistakes. It would naturally develop exceptionally qualified souls who could quickly attain

to eminence and power as well as acceptance and success. It is reasonable to suppose that the Spirit of God would call into the largest service such men as would fit themselves by the strictest and most devoted training to respond to the call in the fullest manner.

Pulpit Evangelism

Another form of evangelism is that of the pulpit, the preaching of the word. The prevailing type of pulpit message seems to be the inspirational or the didactic. It is addressed quite naturally to the believer and has for its objective his training in or adjustment to the requirements of the Christian life. It visualizes sanctification rather than salvation. This type of preaching is of course eminently practical and necessary. It is addressed largely to the believer. If unbelievers are to be reached from the pulpit or platform they must be brought in or else the pulpit or platform must be moved out to where they may be found. The difficulties of getting an audience of unbelievers to preaching are rather great for the man trained for ordinary types of preaching. They have brought about a great decrease in the use of the pulpit or even of the platform as the principal means of adding new members to the Church.

To depend upon the regular services of the average church for the annual ingathering records has proved a disappointment and has shown that pulpit evangelism cannot be depended on as the chief means for denominational growth and extension. The preachers who are in most demand as speakers in their denominational circles are as a rule those whose records are below average in their denomination. The inspiration they provide for those who are already in the circle of the Church is very great and very valuable. But the ingathering power of the American pulpit as a whole is not sufficient

to assure the level of production which even moderate expectation suggests as the normal. Pulpit evangelism must not be overlooked. It needs reinforcement in every possible way. By the foolishness of preaching men are still to be saved. The foolishness must be on a much bigger scale, more outreaching than we have permitted or are likely to permit in our Churches.

During the early nineteenth century the preacher had an intellectual standing everywhere which he has not necessarily lost but which he must now share with many other speakers and writers. He could once command a mixed audience with ease because believer and unbeliever alike had a keen appetite for thought and could satisfy that appetite in but few ways, one of which, perhaps the most impressive, the preacher commanded. To-day the preacher must address himself to a sated audience, to an experienced and calloused group. He is one voice out of many. Big business men are preaching too. Presidents and presidential candidates, statesmen, authors, magazine writers, sob sisters and even communists cannot refrain from it. Cartoonists, statisticians, broadcasters and syndicate writers, all these and many more join the seminary graduate in the general desire to uplift.

There are great churches at very important centers which week after week, steadily and mightily, urge the unregenerate to adopt the better way of life. To them the unbelieving resort. Success is still possible and is being attained through pulpit evangelism. But there are hundreds of other great churches where the audit of conversions, of regenerations, would not give any credit to the pulpit message but would lift up some humble Sunday school teacher or some inconspicuous group leader or some personal worker and charge up to them whatever of joy and power in evangelism might appear on the church record.

Pastoral Evangelism

Can the measure of another form of evangelism, the pastoral, be taken from the tabulation of results in the records of the Churches? This is a very pertinent question for in the greater part of the Protestant Church this is the prevailing if not the only type of evangelistic endeavor. That is to say, evangelistic results are expected from the labor of the preacher rather than from any other source in the organization of the church. There is an implication abroad, a general understanding, concurred in tacitly by the preachers themselves as a class, that they are the regular soul winners of the parishes and that on them depends almost exclusively the gaining of new members.

The difficulty of making the evangelistic pulpit message as authoritative or dominant under present conditions as it used to be fifty or more years ago, the disrepute into which old revival methods and meetings have fallen because of frequently recurring misuse, the slowing up of the educational work of the Churches with their young people, all these elements have combined to put the labor and the responsibility of evangelizing quite completely upon the minister's shoulders. He is pathetically grateful and happily surprised when occasionally he finds that some dear soul among his church members has been doing some personal work and sharing evangelistic responsibility with him.

This statement may be supported by a brief study of some available figures. For example, churches in all communions as a rule cease production of new members the moment a pastor leaves and while the pastorate is vacant. Even when production does not entirely cease it is reduced to a very low level. The turnover of pastors in most of the Churches is very costly

in membership addition figures. This is especially true in larger parishes where there may be difficulties about getting a suitable successor quickly and where there is immediate cutting of the rolls to give the new incumbent a chance to make a record. A study of three of the larger Churches was reported in 1927 which showed an astonishing situation. It provoked a great deal of comment. In each of the three Communions studied the number of churches reporting no additions on confession or by baptism was very large in proportion to the total number of churches. The tabulation follows:

Denomination	Churches	No Accessions	Per cent of Total
Baptist (North)	8765	3474	39.6
Presbyterian, U. S. A.	9299	3269	35.9
Methodist Episcopal	16581	4651	28.1

Many of these unproductive churches were known to be churches in name only, some of them mere holding corporations for property or other legal purposes. Many of them too were points where no production was expected but which were being held for future possibilities. Many of them were under part-time leadership, with only occasional services perhaps, a goodly number without any adequate oversight of any kind. But to find so many thousand churches unable to run under their own power in the direction of their primary purpose for existence indicates that too much reliance is being placed on pastors.

From the point of view of Scripture this is unreasonable and wrong. Every believer is a discipler, if he knows his calling. His influence is ordered out to the ends of the earth. It ought to be available at his doorstep too. From the point of view of human organization it is also weak. The harvest should not

depend upon the foreman's scythe but on the sickles of the whole field crew applied to every furrow of the field.

If practically one man is charged with harvest production his limit will be the limit of the church. If he is sick or if his family passes into a crisis, or if he becomes absorbed in golf or a book or a controversy in his conference, the Church of the Living God to which he ministers ceases to record living harvests. In practice this situation can be discovered to be almost commonplace and rarely provokes comment. While congregations are inclined to rejoice when large accessions are witnessed, the lack of additions is condoned or escapes critical notice.

The question arises at this point as to what the normal production of a parish should be if production is to be ascribed to one man, the minister. It is a tragic question from the point of view of evangelism but in actual practice it comes up unfailingly. The author made a study of the records of nine thousand churches some time ago in order to obtain material for an answer to this question. His aim was to discover, if possible, the range of productivity of the average pastor, the number of new members he was in the habit of receiving into the Church each year. It was hoped that some conclusions could be drawn from the study which would, on the one hand help to show the hard-pressed minister when to call for staff—or personnel—assistance and on the other hand to demonstrate the need for organization and personnel to keep evangelism properly in the program of the ordinary church.

The churches studied were grouped according to size, centering on the even hundreds. Size was the important factor, location, constituency and environment not being drawn into the averaging. Too sweeping deductions cannot therefore be expected. The following was the result of the analysis:

Study of 9000 Churches for Accessions

Group Size	Centering on	Number of Churches	Total Members	Evangelistic Index
1 to 150	.....	5922	393,001	4.7
151 to 250	200	1162	226,033	4.9
251 to 350	300	686	190,108	5.1
351 to 450	400	437	173,874	4.5
451 to 550	500	282	141,197	4.5
551 to 650	600	211	126,190	3.8
651 to 750	700	153	106,373	3.8
751 to 850	800	96	76,369	3.6

There were several hundred larger churches but too few in each class and too much affected by brilliant or specialized or indifferent leadership to permit of satisfactory statistical generalization or averaging.

The evangelistic index in the last column suggests that the 300-member group provides the best average of production. Multiplying 300, the average membership by 5.1, the index, gives the figure 17 as about the number of new members on confession received by the best-producing minister in the ranks. No other on the average did better work than this. The year was a very poor one in its general harvest among these churches. It seems fair to predicate no less than this number and to suggest a range of from 17 to 25 as about the number of new members the average preacher who devotes himself assiduously to his task without being a genius at it can assure. Note that while this is a fair average for the church of 300 members it is a poor percentage for the church with 900 members. Beyond the 300-member group there must be, generally speaking, something else besides the exertion of the preacher himself provided by the church if it is to have anything like average production.

The descending series of indexes in the last column forcibly supports the contention that pastors as a class are charged over-

much with the production-responsibility in their churches. The more people they have to minister to the less in proportion is their index. The larger their flocks grow the less becomes the proportion of those who are added on confession or by baptism. This is a penalty which seems unavoidable under the present implications of church operation and evangelistic arrangements. Growth by letter or transfer may assure increase in membership but at the expense of some other portion of the denomination. This growth does not indicate the working of the spiritual forces of the church.

Here is another tabulation which contrasts the gross income in new members with the proportionate income, the income in proportion to number of people supposed to be at work. It lists the 11 churches reporting the largest number of additions on confession as recorded in the Minutes of the Presbyterian Church, U.S.A. in 1927. The leading church in both tabulations is in a rapidly developing oil-field and has been able to report a gain of over 100 per cent for the year.

Gross Income in New Members

Church in	Members	New Members	Per cent
Midwest, Wyo.	1284	649	50.5
Seattle, Wash.	7886	435	5.5
Philadelphia, Pa.	2532	258	10.1
Detroit, Mich.	2327	253	10.8
Denver, Colo.	2420	231	9.5
Springfield, Ill.	1538	205	13.3
Tacoma, Wash.	2600	174	6.7
Hollywood, Calif.	2104	152	7.2
Indianapolis, Ind.	2908	151	5.1
Wichita, Kan.	2101	151	7.1
Tulsa, Okla.	1039	150	14.4

Proportionate Income in New Members

Midwest, Wyo.	50.5
Tulsa, Okla.	14.4
Springfield, Ill.	13.3

Proportionate Income in New Members (*Continued*)

Detroit, Mich.	10.8
Philadelphia, Pa.	10.1
Denver, Colo.	9.5
Hollywood, Calif.	7.2
Wichita, Kan.	7.1
Tacoma, Wash.	6.7
Seattle, Wash.	5.5
Indianapolis, Ind.	5.1

The order in the two tables varies greatly. Tulsa moves up from last in one to the top in the other. The Seattle church at the top in one appears close to the bottom in the other. The gross number received in many churches is apparently good business, but when compared with the number of people at work in discipling shows below normal or average production.

If we check the unpalatable evangelistic index situation we find in the larger churches with other indexes that are available, we will be led to underscore the suggestion that the responsibility of the pastor for additions has been overemphasized. We have for example another study available. The same 9000 churches studied for suggestions as to habits in evangelizing have also been studied with reference to their giving technique. Their contributions to their denominational benevolences were assumed to be a significant index to their interest in religion in general. Giving to congregational upkeep is comparatively easy because immediate returns in good preaching, singing, comfort, fellowship and the like can be perceived. But giving to over-seas projects, to education and relief beyond the parish, requires reasoning, judgment and devotion. It is rarely emotionalized and therefore is a rather valid index of determined and practical participation in religious work. Here is the companion table to the one above which schedules evangelistic levels for various sized groups:

Benevolence Giving

Group Size	Centering on	Per Capita
1 to 150	.....	$2.36
151 to 250	200	2.95
251 to 350	300	3.69
351 to 450	400	4.40
451 to 550	500	5.25
551 to 650	600	5.67
651 to 750	700	6.26
751 to 850	800	7.75

Beyond the 800-member group the groups vary a great deal and are not sufficiently large to give proper generalizations. The important thing to notice in this tabulation is that in giving of money, the hardest kind of giving, to denominational benevolences, the 800-member group seems to be doing the best average work and may be considered to be the best organized or the best handled.

It is not very difficult to discover that the efficiency of this group is due to the adoption of the every-member plan for benevolence giving and the use of the every member canvass. This plan has kept pace with the membership. The work has not been permitted to rest on the shoulders of the minister but is distributed and shared. The result is apparent.

If this enlistment of the every-member canvass could be developed for souls and people on the same rising scale in which it has been used for money, so that the 800-member church would begin to produce better and on the same scale for evangelism as for contributions, the results in the extension of the Kingdom in membership would be very great. The 800-member church is apparently doing twice as well as the 300-member church in per capita giving but only two-thirds as well in ingathering. As long as the income of the church in human hearts is keyed to the labor of one man, the pastor,

it will diminish in proportion to the increasing size of the congregation after it passes the 300-member mark.

In view of all these considerations, pastoral evangelism cannot be understood to be the efficient and main dependence of the Church for its increase of its membership. The use of statistics or their study from many angles indicate this rather clearly. The record of accessions per church in Presbyterianism in 1926 was 11.5 persons received on confession; and in Methodism, 14.5, received from preparatory membership or on confession; and in Congregationalism, 7.4 on confession. These records are too low to be prophetic of the success which is promised the Church under the inspiration of the Holy Spirit. Current arrangements to secure harvests are not the Spirit's harvest-time efficiencies. The lawn mower cannot cope with the 100-acre crop and should not be expected to. Many a congregation is complacently watching its pastor sweating with a scythe while the forty-ton reaper with its hundreds of blades and its scores of smoothly working parts lies idly rusting beside the still waters.

Probably the worst heresy of our times is the belief that the preacher must do it all and that Christ did not mean his disciples to take seriously what he said about their going into all the world. It may, I think, be honestly said that it is not the preacher's job, certainly not his exclusive job, to win men into the Kingdom. His job is to preach and by preaching to kindle an atmosphere in which or under which his hearers may find it easier—not easy—to "labor to extend the Gospel." His preaching should envision, inspire and train his people and he should be held strictly responsible for this duty and this privilege. But the people should finish the work.

A friend of mine called a congregational meeting once at the end of a five-year period in his pastorate. He challenged

those who came to stand if any of them could claim to have been responsible in any way at all for any of the accessions on confession which had been registered during the five-year pastorate. He allowed plenty of time for retrospect and deliberation. And then—not a person arose. The lesson sank home in this particular congregation. At the next public reception of members 22 new ones were welcomed and 20 of these came through the personal effort of the Christian people of the congregation, the ordinary, simple, persuasive effort of Christian neighbors, inviting others to join them in the Christian way of living.

Let the preachers get from under the backbreaking imputations of an unscriptural situation, an inefficient practice and a handicapping habit of the churches. Let the people be led to feel from the beginning of their Christian life that each church member has a responsibility and a privilege and that each must seek training and skill so that each one may take the happy and joyful and comfortable part that is the individual Christian's share in the work of upbuilding the Kingdom. If it takes 20 or even 30 people 365 days to win one new member into the Church—and this is the statistical average of the day—there is an indication here, is there not, of waste, inefficiency, ignorance and inertia which loudly calls for survey and remedy?

There is a point of saturation in the ordinary pastorate beyond which there comes the drip of loss. One man, ordinarily, can do just about so much with his general job. Beyond a certain point he must multiply himself by other means than inflating his own energies and his own personality. He can give so much energy to his pulpit work, so much to pastoral service, so much to cultural development, so much to intensive devotional life and so much to organizational affairs. The line

of least resistance, which is sometimes also the line of greatest pressure, is away from evangelism. Thought and planning and work for reaching the inner life and decisions of people is extremely taxing to the preacher's heart, time and strength. It imposes great emotional problems and it demands an extraordinary amount of discrimination, common sense and wisdom. It raises great organizational complexities, especially in absorbed or wealthy congregations. Ingestion is a great peril in the Church unless it is immediately followed by healthy digestion. There is the story of one large city church which grew very rapidly in membership until it reached a membership of 3000. Then came a careful check-up in November of one year which disclosed that in that month only 554 members had attended services, either morning or evening while 1691 resident members had not attended a single service. This is a crushing load for a pastor to carry.

It would perhaps be better if the churches would adopt a policy quite opposite to that which has been the usual one. This would be to expect the pastor to do none of the personal ingathering work of the congregation rather than all of it. The ministry of course could never agree to any such arrangement but it would be the far better policy in the long run. It would put the responsibility on the lay leadership of the churches and in the course of time would greatly enlarge the propaganda power of the entire membership to proportions more nearly resembling the situation in the first and second centuries when Christianity spread with a penetrating and compelling power that still amazes historians.

Meanwhile cannot pressure or understanding be brought into present programs and arrangements so that power may not center in one man's leadership but in the good will and the brotherliness of the Christian group, in the varied and

manifold gifts of artisans and professional men, of housewives and business women, of young men and maidens, of neighbors and associates and friends? When a pastor leaves his field the harvest ought not vanish with him. Let us have teamwork and every-member participation.

Educational Evangelism

There is another type of evangelism which is found on a denomination-wide scale. It is the type which climaxes in confirmation. It is the method largely of the Protestant Churches in the United States which have come over from continental European Churches. It is also the type of the Protestant Episcopal Church.

The records of the Lutheran bodies would be very valuable for a study of this type of evangelism if they were available. The records of the Protestant Episcopal Church are provided in the Almanacs or Annuals. They furnish a very interesting exhibit. If the Episcopal line (Chart 6) is compared with Methodist line (Chart 3) a very decided contrast will be observed. The Methodist line jiggles emotionally up and down. The Episcopal line moves much more sedately. This is surprising from one point of view. The Methodist line records the activities of a very much larger group of people, nearly four times the number registering in the Episcopal line. The larger mass ought not to be expected to vary easily in its averages and ratios. It ought to respond less easily to stimuli and depressants. The contrast we find of the larger body varying and the smaller body steadying raises the question whether this is due to the type of evangelistic work. Would educational evangelism be steadier and surer, as profitable and as productive as a more emotional type?

Attention will doubtless be directed to the general angle of declension in the Episcopal line as a possible answer. This answer might be that while the line does not vary much it implies weakness by its constant downward tendency. It must be remembered in this connection what has already been said, that the number of confirmations reported by this Communion includes many adults who have made their professions of faith in other Churches and who merely transfer their memberships by this route to the Episcopal Church. The educational process does not come into question so far as they are concerned. They are already believers under conviction and merely transfer their activities. These accessions account for the high level of the Episcopal line during the nineteenth century. From this high level there has been rapid declension during the quarter century just passed. The attraction of the Episcopal Church for members of other denominations has apparently grown less and less and this may account for the decline. At least this explanation is proposed for further examination at the hands of those who may wish to look into this matter in detail.

Offhand a conclusion not entirely favorable to educational evangelism and its processes may be drawn from this one denominational line. The present index of the Episcopal Church is so low—so especially low, if there is any considerable number of confirmations of adults from other Churches represented in the total number of confirmations reported, that it suggests a rather critical re-appraisement of educational evangelism as a general ingathering process.

This seems so trenchant a suggestion that it should be checked with any other material which may appear in the records. We would naturally turn to another set of figures which have to do with the educational enterprise of the

Church. These are the reports of Sunday schools and their enrollment. It is rather embarrassing to discover that the records indicate that the educational enterprise, the Church school, has apparently not kept any sort of pace with the growth of Church membership. The figures as reported in the Living Church Annuals by decades since 1890 are as follows:

	Episcopal Church	Sunday School Enrollment	
Year	Communicants	Enrollment in S. S.	Ratio
1890	504,898	430,911	85%
1900	712,997	471,816	66
1910	926,176	490,881	53
1920	1,069,559	450,057	42
In 1927 the situation was a trifle better the record reading			
1927	1,180,049	577,804	44%

Communicant membership as reported in the Annuals increased during this period 133 per cent while the Sunday school enterprise advanced only 33 per cent. It may be that the declension of the denominational evangelistic line is due not so much to the process of educational evangelism but to the status of education itself in the Church. The Sunday school enterprise would naturally be the treasure house out of which would come the increasing and continuing glory of the Church. If this enterprise is restricted, there would naturally in time be embarrassment and decline, unless something better might be envisioned in the arrangement and methods of the Church which would develop its youth and assure their adhesion to its work. If the Sunday school enterprise or its equivalent is amplified there would naturally in time be satisfactory and substantial indexes of increase, other things being equal.

Of course if we are going to emphasize educational processes

in the growth plans of denominations or parishes, the Sunday school, Church school, Bible school, school of religion, week-day school, whatever name we use or form we set up, will have a very prominent, perhaps a preëminent place in the congregational life and thought. In practice I have found that where charted lines of church membership and Sunday school enrollment show decided disarticulation, or where they reveal opposite trends, it is very valuable to raise questions at once as to leadership or program or attitude. The same thing holds for denominational lines. It may perhaps be helpful to suggest that the difference between the membership lines of the Episcopal church and its Sunday school raises a very critical question for the future of this Communion. Whether it would settle any theories about the value of educational evangelism on a large scale as the efficient practice for the Church at large is not so clear.

If educational lines of any sort decline they must be viewed and valued with great care. Anxious and thoughtful consideration and the development of most penetrating and adequate plans and programs are needed. The adequate preparation and enlistment of youth is an entirely indispensable part of the work of the Church which hopes to lead on or even to survive as a vital part of Christianity.

Personal Evangelism

All the types of evangelism to which reference has been made are valuable and have their place. Indeed they should have a larger place and a broader comprehension and use than they now enjoy. But not one of these types is great enough or broad enough to do the work which the present century asks from the Church of Christ. The records show that the Church

as a whole has been just about holding its own, making indeed a perceptible increase over its proportionate share of things. It has a surplus of increase which is heartening but which is still somewhat below what the Church can be expected to do under the greatly increased resources of the age.

Its pace of ingathering could be immensely increased if its vital message could be spread, not by a hierarchy, a priesthood or a ministry, or any one group in its body but through its ordinary constituency. This was the original program of the Church. Beginning at Jerusalem, to the uttermost parts of the earth, peasants and fishermen, apostles and martyrs, one cannot tell where the change came, carpenters and tax-collectors, rabbis and slaves, spread the knowledge of the way. The task was terrific. It was well done. The task is enormous to-day but this early method is still pertinent and practical.

It is significant to find that in the mind of the outstanding revivalist of the nineteenth century whose stimulation of the Churches was unquestionable, the method of personal work was preëminent. Dr. Erdman in his work on Moody writes as follows:

> The life of Mr. Moody has no more important message for the present day than is found in his insistence that it is the privilege and duty of every professing Christian to exert definite personal influence toward bringing others into vital relationship with Christ and into membership with His church.[1]

All during Moody's most strenuous campaigns, Dr. Erdman shows, he insisted on doing personal work himself, coming into touch after every address and every appearance with the individual and enlisting as many men and women as possible to assist in this work. It appeared to him to be more important than the platform or pulpit and it was in the inquiry room that he labored hardest.

[1] *D. L. Moody, His Message for Today.*

The amount of nervous energy which Mr. Moody would expend in these aftermeetings and intimate interviews was astonishing, especially when these hours of labor were being devoted by one who was delivering two or three or even four addresses to vast audiences the same day. This exhausting toil was an expression of the deepest convictions of his soul; namely, that public proclamation of the truth does not fulfill all the responsibility of the Christian worker, but that he must deal face to face with anyone who can be persuaded to talk about Christ; and farther, that if a spirit of inquiry or a new interest has been aroused in any auditor by an evangelistic appeal, then, that very hour, avoiding the danger of delay, a definite commitment to Christ should be made.

In this habit Mr. Moody followed his Master who had a profound interest in the individual and knew the possibilities of the wayside well, the picnic place by the lake, the grainfield, the wharfside, as well as the forum court of the temple or the hall of the synagogue.

There are of course thousands of Christians, leaders and followers, who have understood the value of evangelistic work in the personal way. There are many congregations where programs have been regularly worked out and where training has been given in due course so that very great results have been obtained in ingathering. But the point to emphasize here is that this New Testament type of spreading the Gospel has not been evidenced on a denomination-wide scale or—if this larger horizon be permitted—on a world wide scale by American Christians.

The charted lines of the Churches do at times hint of the increase of this type of activity. In 1832, for example in the line of the Presbyterian Church, is enshrined an index of the activity of lay people. There was bitter complaint at this time in the organs of the Church that there were so few ministers and so many pastorless flocks. Elders and others we are told took up the work, went from house to house and lifted the

index of the Church to a peak which has never since been even approached.

The revival of 1857 started with laymen in the Fulton Street prayermeeting in New York, with very humble Christians praying and working and it spread everywhere just that way. Again in the youth movement of the eighties, young people talked and sang and prayed their companions into the atmosphere of the Church and lifted the productive power of the whole Church out of the terrible depression of the seventies. Mr. Sunday incorporated the idea of enlisting ordinary people in personal work into his organizational program for his great metropolitan campaigns. His staff contained experts in this field and some of the extraordinary results registered in the various Church lines during the period from 1912 to 1915 are undoubtedly to be ascribed to the efficiencies of this personal work and personal enlistment.

At the time of the interchurch coöperation in 1920 and 1921 a great endeavor was made to survey and reach the whole population. Lay people were swept into service on an unexampled scale and though the primary effort was to raise large sums of money for missions and benevolences, the index in evangelism also showed a strong upward tendency.

If we could reverse the ordinary point of view and make pulpit, platform, revival, educational evangelism, merely adjuncts to or elements in a determinative and comprehensive every-member type of evangelism, something of the fervor and power of New Testament Christianity might return to the Church and make it more nearly equal to its task in the twentieth century.

There has never been a time, of course, when preachers and laymen have not been moved in large numbers by apostolic and pentecostal fire to carry the message of God in Christ to

individuals in personal work. We are here merely concerned with the extent of this type of Christian propaganda and especially with the emphasis placed upon it by the conscious programs of various denominational groupings, and the organizational arrangements by which this type of working may be assured on a scale somewhat commensurate with the need in this land of 125 million people.

Within the last decade God has provided a multiplied power of personal touch for the hand of every believer. There are more than 16 million telephones that are ready to ring for him. No one knows how many million people can be called to listen in comfort while the right voice fills innumerable leagues of the air with the message of redeeming love. What one of our poets a very little time ago called "the untraveled highways of the air" are untraveled no longer. Transportation, communication, television, aeronautics, atomic energies, what marvels are lifting their curtains. Will they reveal one like unto the Son of man treading His way again through us among the nations?

The Every-Member Plan for Evangelism

Is it practicable to conceive of the every-member enlistment idea on a denomination-wide scale? Quite so. A few decades ago the support of the Churches in the United States was on rather a hit-or-miss basis. Collections at the Sunday services or special appeals made annually, and accompanied perhaps with pressure-collections, individual underwritings or the proceeds of fairs and entertainments, were relied on to assure or supplement the upkeep and the benevolences of the Churches. A movement was started in a small way to overcome the inefficiencies of so unbusinesslike a system and the every-member

canvass with its every-Sabbath contribution was developed and widely introduced. It is not yet perfectly in evidence. But it has doubled the per capita giving of the Churches. It has increased by millions of dollars the annual receipts for all purposes.

Here is the way out perhaps for evangelism. Organization of the every-member plan for evangelism, if pressed for an entire denomination, would unquestionably result in advances in growth of membership which would parallel the advances made in finances by the extension of the every-member canvass. If workers could be marshaled for work in personal appeal just as solicitors are gathered and trained for canvassing for money, the evangelistic indexes would rise mightily. If the every-member canvass, held on one day of the year or during one week of the year, is productive, how much more would canvassing for souls by trained and inspired personal workers for fifty-two Sabbaths or for three hundred and sixty-five days a year be? The general spiritual condition of the Churches, the definite impression of activity and vitality in connection with religious expression, the sincerity and definiteness of religious contacts, would at once excite attention and attract interest.

If pressure should be brought to bear at once on new members so that from the beginning they would feel it a part of their duties to interpret their religious experiences to others and seek to win them too, the spiritual power of the Churches would greatly increase. If this pressure could be followed by training and inspiration through the regular program of the Churches, by persistent study and experimentation by the group in a serious way, by occasional schools and by regular classes in spiritual salesmanship and technique, by training in attitudes and methods and by the development and continu-

ance of accepted and traditional habits, there should be great results in efficient and continuous evangelistic functioning.

At the present moment it takes about 18 people 365 days to make one brand-new member of the Church. The leeway between this ratio and 18 winning 18 in a year is very great. There is plenty of area for an every-member plan to fit in. If such a plan could be keyed to function at the rate of 18 winning 2, the results to the Churches would be a 100 per cent increase. The Methodist Church, for example, reported 223,969 new members in 1927 or one to every 23 Methodists. If 23 should win 2 in 1930 the conference minutes would report most joyfully the winning of 575,000 or over half a million. The Presbyterian Church received 102,508 new members in 1928 or one to every 18 Presbyterians. If 18 would in 1930 win 2 during the year, the number reported would be 205,016 or 80,000 more than this Church has ever reported.

The mass of members in the Churches is becoming so great that very pertinacious and thorough-going organization must be visualized to care for the great company of the Church's youth that is ready each year to pass into the atmosphere of decision and to release energy and power to reach out among the unchurched and save. The every member plan, which has proven equal to the task of visualizing scores of millions of dollars as the background of the Church's task, is also equal to meeting the demands of the foreground of the Church's work, the presence of millions of people who need to have the Gospel preached to them.

What we are saying here is no novel suggestion, no new doctrine. It follows naturally from a consideration of the figures on production which have been charted and interpreted in this discussion. Many pastors and leaders have already been working along these lines and have accumulated evidences of

success and of uplift in connection with various types of personal work. Two pastors, Guy Black and Earl Kernahan, have developed one type of personal evangelism which has had much to commend it in the experience of many communities and churches. It is reported to have raised the number of accessions on confessions in one denomination, the Reformed Church in America, to its highest record in its Tercentenary Year. Many churches used this type, visitation evangelism, with remarkable success. The Federation of Churches of New York City reported the use of the visitation plan during the season of 1927-1928 on a fairly large scale and with better results than were obtained during the tabernacle campaign under evangelist Sunday in 1915. The Federation proposed at the end of the campaign to adopt the method as a part of its regular program for the church season.

Another angle of the every member plan for evangelizing appears in discussions like those of Dr. Zahniser, of Pittsburgh, in his volume *Case Work in Evangelism*. There are environmental situations which should have careful and specialized attention from soul-redeeming institutions. No mass contacts or general contacts will suffice. There are limited persons, defectives, delinquents, depressed, whom only personal work can bring into touch with the redemptive power of the Gospel. For these the Church must bear a responsibility as well as for those who easily pass in through her gates. By training and inspiring individual members the Church can assure the necessary approaches and treatment to these particular persons and can carry her responsibility. It is of course the spirit of the Shepherd who will cross all the gullies and ravines and clefts near the fold to draw in the hundredth sheep.

Considerable success has attended the establishment of schools of evangelism in churches. Marshall Harrington, of

New Jersey, promoted these in his State and made good use of a slogan, "We persuade men," in setting up personal work organization.[2] Dr. Hicks of California has experimented along this line with success. In a letter about the plan for schools he writes:

> A church to grow must make many calls. It usually takes about fifty calls to find one new member for the church. In the school of evangelism plan, if a church makes five thousand calls, as a rule there are about one hundred new members who come into the fellowship of the church. Recently in a school of evangelism campaign one man said he believed that nearly every member of the church had been to see him. In another campaign a man said in response to a worker who had called upon him, "Five people have been here to-day in the interest of that church. You must have a very wideawake church. If I ever join any church that is the kind I want to join."

Dr. Hicks also suggests that as insurance companies make a careful study of prospects, so the school of evangelism, the students in it, could wisely analyze their situations and their prospects. Here for example is a list of sorts of families and individuals which a live insurance agency would be carefully studying and following up: recently married people, families recently increased, businesses just expanding, extensions of credit, mortgages, income increased, promotions in business, legacies and heirs, trust fund prospects for education of children, old age annuities, etc. An equivalent list of individuals and families becoming receptive to the message of the Church or prospects for redemptive treatment would be a very valuable one for a school of evangelism to work out. Sick, shut-ins, newly rich, flappers, newly tempted, fallen, burdened, morose, controversialists, what a great variety of individuals, of families, of subjects, on which the promises of the Gospel and the technique of Jesus ought to be tried consciously and deliberately as well as prayerfully and lovingly.

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[2] Harrington, *Persuasive Evangelism.*

The group plan of organization, or the unit plan as it is sometimes called, fits in very well with the every member idea. By this plan a parish is divided into geographical or other groupings, each with a leadership which will carry directions and inspirations out to every individual and will bring back to the church the reaction and the service perhaps of every individual. One pastor in a Western city with over 2000 members already enlisted asked his groups for a prospect list of an additional 2000 for the winter's campaign of the church. He got them too.

All these special efforts and distinct organizational arrangements enlist special interests and chosen workers in the church. There is much admirable talent that ordinarily escapes responsibility in a congregation. The every member plan intelligently set up utilizes the great resources which are always rather close at hand. But the effect of getting general help in a large way in extending the Kingdom is the most impressive feature about the every member plan. If the whole mass of Christians can be lifted even slightly into that area where it becomes a leavening, penetrating force, the results must inevitably be great, not only in the increase in membership in the Churches but in the enlargement of good will and social righteousness.

The question, how can this be brought about, naturally arises. I think we have permitted the whole subject of evangelism to become a sort of mysterious, imponderable, immeasurable thing, rather removed from ordinary experience and understanding. It seems to me much will be gained if we can set up evangelism as the express business of the Church, to be engineered and researched and programized and audited. Call it productivity, if you will, as we have been doing, so that business men will seem to discover something practical

about it and that young persons and natural leaders in the Church will understand there is some relationship between activity and the spiritual objectives of the Church. I remember a dear old German woman who was greatly troubled in a group conference because she felt she could not go out and successfully woo her neighbors into the Church with her broken speech. When she discovered that she could perhaps make the finest kind of Christian contact with her neighbors through her skill in cookery and especially through her famous apple pies, she was very happy and planned with rare effectiveness to commend through these talents her faith to those about her.

While many people respond to the inspirational and emotional, there are others who thrill to the influence of hard facts. Their thirst for knowledge is sometimes a passion and no matter what the facts may show they drink them in and are moved thereby. There are facts about evangelism which can be charted and tabulated. There are many more records than those used in this discussion. They have power. After a conference in Ohio at which evangelism was presented to a group of preachers, technically and deliberately, very much as an ecclesiastical engineer might present his conceptions to a board of engineers, from graphs and records, a young preacher came to the speaker with tears in his eyes. Stumbling he said: "If anyone had told me this morning that a man could start a revival with statistics I would have laughed in scorn." The speaker replied: "Do you feel that a revival has started in your soul?" The young man said: "I certainly do; this discussion I think has changed my ministry."

It must be remembered that the record which the Churches are making daily is graven in the granite of the centuries. While the statistics of the denominations may yellow with age

and interest only the queer fellows who believe that numbers and indexes mean something, they are imperishable in the annals of the Kingdom. The Book of the Revelation of St. John gives us a glimpse of how statistics will look at the end of the centuries. They will be perfect then and pervasive. They will have a wonderful place in the Holy City, one of the most perfect institutions of that heavenly place.

We should have some interest in making them perfect today as well as pervasive. They may be very difficult to make complete. But they can be lifted up to greater perfection somewhere toward that scale which considers ninety and nine not even approximately complete. The records are being made day by day. They can be charted and measured and compared and studied to a degree which will suggest values and defects. The record cannot be expunged after it is made. It will last until it can be compared with the perfect records on file in the City. Let us make it representative, not of individual attempts and successes, here and there, but of corporate desire, good will, completeness and obedience.

PART V

COÖRDINATING EVANGELISM

Evangelism and Resources

If evangelism is the primary function of the Church, at least in importance if not in time and program, the first thought would be that it should have some definite relationship to the budget of the Church as a matter of course. It would have a strong claim to financial support. But one can examine many hundreds of budget schedules of churches of all kinds without finding any appreciable number of definite financial items for evangelism. It may be at once alleged that salary items, the upkeep of services, and so on, are evangelistic in their objectives. In a sense this is true. But practically, when some real evangelistic expense developes a special collection or individual underwriting is called for. In the great majority of budget projections there is no definite or direct setting apart of any of the money of the congregation for the achievements of evangelistic goals or the development of the evangelistic spirit or method. This whole matter is simply not on the financial horizon of budget setting officials. They take for granted that some items in the budget will have subsidiary evangelistic effects but these will be secondary and will not have to return for merciless audit.

On the other hand if budgets contain definite amounts for evangelistic work the question of responsibility and program in this direction is at once raised and visualized. It would doubtless do the ordinary finance committee member good to be forced to consider how he could spend money to get direct evangelistic results. How shall such money be expended?

This question precipitates a definite and practical discussion or treatment of the whole subject of evangelism as it should. The cost of evangelistic campaigns or special services is usually financed by special contributions or collections. This financing has an extraneous aspect. It implies that evangelizing is not the regular concern of the Church, that it is a superposed activity.

It would seem to be far wiser to put evangelism definitely into budgets as an element in church programizing worth spending money for regularly and worth auditing at the end of a season.

In one of our larger cities is a very well-known Church, which has an exceptional pastor and a remarkable record of interest in and support of its denominational and other benevolences. A survey of this church revealed two weaknesses in its program, weaknesses which are quite common to larger and wealthier churches. One was in its educational program and the other in evangelistic traditions and technique. Though stewardship and service had been admirably handled so that the congregation was giving away more money than it was spending on itself, and though worship and prayer had been worthily programized so that the pastor was in constant demand to help other groups of all kinds in similar ambitions, there seemed to be meager results in young people's work and evangelism. After a very frank discussion of these situations, backed by the silent argument of twenty years of visualization of the parish, it was suggested by the pastor himself that evangelism should be budgeted and that this budget, generously conceived, should be put, not into his hands, but into the hands of a committee of the church's responsible officers for use and experiment. These men happened to be executives of very large enterprises. They knew money values intimately and were very practical about budget responsibility. They were

also loyal and devoted Christians. Who can doubt the educational value to the church of such an arrangement? Not only that, but this church would at once begin to collect a body of knowledge, experimentation, and inspiration which might be very suggestive for a thousand other churches of the same type which could not be moved by older methods of emotional stirring or platform evangelism. A new tradition might be expected to develop, congregational habits and a practical technique which would show at once in a change in the records of the congregation.

That something of this sort is needed on a large scale is indicated by a study which was made in 1928 for one of the larger denominations. Several thousand churches were studied carefully and their records in ingathering of people and collection of benevolence contributions contrasted. It was discovered that the line of per capita giving to benevolences rose as the size of the churches increased. But at the same time and almost in the same ratio the per capita relation to the number of persons received on confession decreased. This was revealed by a ratio chart which showed visually a startling *inverse* relationship.The very cold but supportable law emerges which reads rather shockingly like this: PER CAPITA GIVING TO BENEVOLENCES VARIES INVERSELY AS GIVING OF SELF TO EVANGELISM.

Do people salve their consciences by giving more money when they become inactive in Christian discipling? Or as they withhold personal service do they consider the support of good works an equivalent? Do well-to-do people withdraw themselves and their pastors from active functioning in evangelistic work? Is it true that the cultural atmosphere in some types of churches effectively inhibits active effort to win new members on confession? Is there fear of emotional disturbance

or dread of the rise of a new motivation in character and conduct which may be upsetting?

With all due deference to atmospheres and habits and cultural associations, ought not the question of the program even of such circles to be raised? How better can it be raised than by setting the money of such people to work to produce results? Let it be discussed from the inner point of view however unfavorable this may seem to be. How shall we spend money to make our church more effective in this matter of winning people? How can money be made to bring its possessors and its givers with it into active service?

Evangelism and Personnel

A word should probably be said about the relationship of evangelism to the official personnel of the churches. The tendency in most denominations at present is toward the reduction of the number of churches and the strengthening of the surviving ones. In the cities the consolidation of churches in downtown areas is rapidly proceeding. In the suburbs the general tendency seems to be toward the development of larger parish districts and larger units. The automobile has greatly enlarged the radius of effective ministry for the average congregation. In town and country the movement to correct overchurching, to eliminate denominational competition and to discourage parasitism on home mission funds has greatly advanced.

There is room for improvement still. Protestant parishes, in addition to their overlapping and interpenetration, have a general weakness in their smaller constituencies. The Roman Catholic churches have an average size throughout the country of 1200 members. Methodist churches have an average of 150 communicants or an average constituency, as com-

pared with the Roman Catholic parish of 1200, of 470. Presbyterian churches average, communicants 200, constituency about 550; Baptist churches, communicants 138, constituency about 350. The average size is steadily rising and will doubtless continue to do so. In the cities this rise should be faster and will bring its special problems of organization.

It is inevitable and desirable that congregational life should be directed and developed, as parishes continue to grow, not by one overworked man but by staff arrangements which will make a rounded and thoroughgoing program possible. At present, emphasis is being put upon religious educational work by a large class of growing churches. The number of men and women specially trained to supervise and develop educational work is increasing and many churches are being annually added to the list of those which are engaging staff members for this type of work, either for full-time or part-time service.

Another staff development which is growing familiar is that of executive pastor, church secretary or director of activities, who assumes the details of parish administration and frees the pastor from a burdensome strain in this field.

Is the time ripe for the consideration of special arrangements for the evangelistic functioning of the churches in staff arrangements? Has the evangelist, man or woman, a rightful place on a church staff? Would budget arrangements for such workers help to solve the problem of churches which feel they must provide preaching of a cultural or inspirational type for themselves and their communities, first, with a consequent lack of emphasis on purely evangelistic preaching? Or which feel that old-time methods of ingathering are out of key with their situations and feel that they ought to experiment with new methods?

If this seems a desirable development the seminaries in the various denominations should be asked to provide training for such purposes, for such a class of ministrants. They might also be expected to collect and interpret a body of knowledge which, in their possession and technically available, might fit men and women drawn into this work so that mistakes might be avoided and successes more directly assured. The work of such evangelists should be expected to include, not merely individual personal work and evangelistic exhortations, public or private, but the proper training and mobilization of individuals and groups behind carefully thought-out and practical evangelistic programs. Such programs, in great variety, ought to come out of the experiments of evangelists in parishes of different kinds, so that churches more and more would incorporate them in their own annual plans for work.

Deaconesses, local preachers, lay readers, and other volunteers and special workers might be effectively used in this development and the large number of young people who are offering themselves for part-time or full-time Christian service might find here an opportunity to obtain training, render service and develop gifts for exceptional and conspicuous contributions of personal service in maturity to the whole Christian enterprise.

Evangelism and Environment

One of the commonest phrases an experienced visitor among the churches hears is this, "You know this is a peculiar church." Yet in spite of the prevalence of the "peculiar" or exceptional church, the discovery of any "peculiar" or exceptional treatment of environmental situations is a rather rare event.

Where peculiarities in constituencies or environment do

exist or obtrude themselves, the chances are that the congregation is resistant rather than penetrative and the pastor enduring or perduring rather than dominant or constructive. Exceptions to this rule, of course, are not uncommon and sometimes brilliantly conspicuous. But as a general rule the leaders are content or at least complaisant to meet the more obvious requirements of their situations, to provide the ordinary preaching and other services which long custom has decreed, rather than to go to the labor, endure the burden and run the risks of an acquisitive and expanding administration.

But the spirit of evangelism is keen about environment. It remembers always the story which Jesus put together to teach His disciples something about ingathering. There was a flock of sheep all brought safely to the fold, save for one. The efficiency was 99 per cent, a matter for congratulation in modern business, for deepest satisfaction if found in modern church business anywhere. But Jesus' environmental sense was far from satisfied. One out of a hundred was still out in the night somewhere. The shepherd started out again. He couldn't see very well and he doubtless stumbled and suffered at his task but he went out after the one and in that task found the joy of his Master.

Many a church is waiting in the comfortable fold for the factory worker, the five-and-ten clerk, the newly rich, the newly tempted, the foreigner and his children, the apartment house migrant, the casual harvest hand, the derelict, the self-sufficient, the delinquent, to come to its ministrations. But the waiting on the other side of the door is more important and tragic. Many of these people are in the thorns and waiting for the church to look them up, some of them quite consciously and bitterly, others unconsciously but really. Here is a pathetic and double-barreled waiting.

The mechanism for reaching out into environment is found in many parishes but not in any sense in general throughout Protestantism. The fact that with diverse denominations interpenetrating parishes are the rule makes the study of localities more difficult and the ministry of the churches less certain. All sorts of arrangements have been set up to overcome this condition. One church in a large Eastern suburb used its Scout organization very effectively to report the arrival of all vans in its community. Its office was so organized that it could offer service of a practical kind to every incoming family before the last van-load of furniture had been unloaded.

In another Eastern suburb the local Chamber of Commerce set up a Church Affiliation Bureau. The community prides itself on its schools and its other municipal arrangements, also its churches. It was felt that information about these common service institutions would be welcomed by incoming families. It was arranged therefore that when, from confidential sources, notice was given of a new family moving in and tying up with water, light and heat, and business, the church enterprise should be offered to the families like everything else in courtesy. A card was sent, therefore, to the nearest church with responsibility as determined by the ministerial association. This church immediately responded with a call of courtesy by a competent person, either pastor, parish visitor or volunteer. The call was supposed to do two things, first, gain information about church preference or connection, children and general situation, and second, extend the offer of service in behalf of the Chamber of Commerce and the whole associated church enterprise. The card was promptly filled out and transmitted to the church for which the incoming family expressed a preference and from this church follow-up calls were made and service rendered if required.

When these follow-up calls were made the card was duly filled out and returned to the files of the Chamber of Commerce.

The report of the visitor of one of these churches is available to show how this coöperative attempt to minister to this type of environment has worked out in part. The church office received 100 cards of incoming families from October to June. The church visitor made 100 calls, 18 of which were abortive because of mistakes, temporary occupancies or duplications. She found 18 Presbyterians, 17 Episcopal, 10 Methodist, 6 Roman Catholic, 5 Jewish, 4 Lutheran, 3 Congregational, 3 Christian Science, 2 Reformed, 2 Christian (Disciples), 2 Baptist, 1 Quaker, 1 Unitarian, 1 Chinese and 5 indifferent families. The cards of all these families were sent to the various churches and the synagogue in the immediate neighborhood in accordance with the reported preference of the families. Out of the list the Presbyterian church, for example, obtained 6 families at once for membership and added about 16 children to its Sunday school rolls. Its prospect list was increased by individuals in 18 of these family groups. Many of the families were found to be composed of members of or adherents in two or more denominations and ready to compromise on one or another or on an entirely different one where the right sort of welcome or the right type of service and interest seemed to prevail.

As an important result of this piece of work, thoroughly performed through his church office, the pastor of one church discovered very definite and encouraging information about his changing neighborhood. He found his fears about the apartment house development in the vicinity somewhat relieved. He discovered that half the incoming families were from outside the State. They were presumably substantial

people who had come to make new business connections in the near-by metropolis and were settling down deliberately in this suburban community. A few years before the incoming people were largely from a near-by congested area and their church connections were not easily disturbed. They could reach their old churches by auto and trolley with ease. But incoming people from other States would be apt to make new church connections rather quickly if discovered and interested. The danger of a Catholic or Jewish invasion was not disclosed. The list of denominational connections also indicated that the incoming apartment house dwellers were not insulated from church contacts but were real prospects for church membership.

The church discovered with joy that the courtesy of a call in behalf of the Chamber of Commerce in the interest of the religious life of the community was received with appreciation and grateful surprise. The fact that the church visitor could make her contacts in the name of the community, in a sort of public capacity, made her task simple and direct. She reported that only in two cases in her experience was she met with suspicion, coldness or resentment. In many cases she was surprised at the frankness and cordiality with which her advances were anticipated.

The scheme, so admirably set up by the secretary of this Chamber, breaks down at one point, however. Some of the churches have no coöperative organization for this purpose so vital to their proper service. One church, for example, with responsibility for the initial calls in one of the most important districts of this community, was reported to have a dust-covered pile of Chamber-cards on its church office desk, not one of which had received attention for the period of nine months from October to June. The pastor was reported

to have complained that he did not have time to make his sick and duty calls, not to mention calls on perfect strangers none of whom would in all probability become prospects for his church. His attitude contrasted strongly with that of the pastor of a rather aristocratic church which cheerfully and conscientiously called on scores of colored and Italian families in a section of its responsibility, contact with whom could only be of general service in the Kingdom.

The lack of executive organization, the careful study and adaptation of the program of the churches to reach their environment, is one of the weaknesses in Protestantism. It lies at the bottom of Dr. Douglass' study of city churches which he found it necessary to classify in accordance with their stage of adaptation to city situations.[1] The slightly adapted, the unadapted, the internally adapted, the socially adapted and the variant church classification which he adopted for his study indicates the importance of a careful check-up of churches with reference to their environment, in many functional matters. Most important of all perhaps is the relation of evangelism, as a function of the church, to its environment.

Evangelism and Denominational or General Situations

Up to this point we have been considering evangelism, the great function of the Church, from the parish point of view. There is however another relationship that seems to bulk very large. To this relationship the greater part of the discussion in previous pages has been devoted. There are movements in denominational circles which profoundly affect the opinions and the energies of local groupings. Some of these are inspirational, some depressing. There are, also, beyond these,

[1] Douglass, *1000 City Churches.*

national and even international currents of thought and striving which have very potent effects, irrespective of denominational or parochial limitations.

The theory that Churches can continue to function normally without reference to or participation in the issues of peace or war, of ethics or dishonor, of freedom or bondage, of materialism or religion in the broadest sense, is utterly denied by the plain records of the past century. These things deeply affect the Churches at their most sensitive point, their relationship with their youth at the critical adolescent period, of life decision.

The effects of these wider and general influences can be actually charted and visualized. We may differ as to the relative importance to ascribe to one and another influence. We may be uncertain as to the exact weight to give to the effect of different general experiences. But anyone can see from the lines that national and international events and influences have profoundly affected the productivity of the Churches.

It follows therefore that the field of evangelism, the area of the productivity of the Churches, ought to be surveyed as practically and realistically as possible by someone or by many who will raise questions about general influences and submit the interrelationship of Church life and Church functioning with general conditions and experience in the light of ascertained facts.

Denominational leadership, as well as training for leadership in the seminaries, seems to be less influential, determinative and helpful than the need of the hour. This may be due to the fact that the experience of the past has not been accurately ascertained and weighed, that methods have not been checked with results, and that standards of minimum responsibility and efficiency have not been worked out, visualized and com-

mended to the average minister. The Church is constantly being urged by statesmen, economists, industrialists and others to realize its responsibility for affecting the trend of events in the world at large. It is taken for granted in what is said here that religion is an overwhelmingly important force in life and civilization and that the Churches have a very serious and critical task in organizing and using this force.

Mr. Babson has an acute criticism of the modern Church in one of his current essays which suggests a possible situation very forcibly. He writes:

> Many denominations are in the position of a factory where all the employees are listed as salesmen with no one manufacturing the product and with the salesmen themselves exceedingly inefficient devoting only one or two hours a week to their work. The Churches have a wonderful product which is the most needed of any product in the world to-day.

Denominational productivity can be measured. The beginning of an attempt to do this, it is believed, has been made in these pages. Current figures from some of the larger bodies indicate weaknesses even in bodies which have had wonderful traditions for production of new members and new Christians. What is back of the apparent weakness is of course a vital question. It is important not merely for and within one denomination. It is important for the general cause of religion as expressed and commended by the Churches as a whole. It might well become a major subject for discussion and intensive research in the seminaries of the various bodies. It is a field possibly as important for the proper development of the religious enterprise as the field of research has been for the business world as it has been entered by such organizations as the Babson Organization, the Industrial Conference Board, the Bureau of Economic Research and many others.

Beyond the consideration of denominational attitudes in

evangelism, lies the general consideration of the attitude and the current accomplishment of the whole Protestant body. The lines which have been provided suggest that the main bodies of Protestantism are moving along together, responsive to the same influences and swayed in the same directions. None liveth to itself. The Federal Council of the Churches of Christ in America has quite properly a Commission on Evangelism. It has a difficult task to represent in its spirit the diverse attitudes of so many communions toward the great functional responsibility of the Church, the winning of lives. It should possibly have not merely the wise and inspiring leadership which it has commanded but also at its command the resources of experience and history, the material facts of the records of the Churches, the perspective of ascertained successes and failures, all possible knowledge which can enter in and be decisive for far-reaching Protestant programs for bringing the appeal of the religious life to the great oncoming generation of the young people of America. If such material were available it is quite possible to visualize a progressive development of Protestant methods toward better results, a pruning of outworn dependencies and a revivification of older methods for new tasks. Perhaps there might appear a new technique which would use to the full the developing resources of print, publicity and broadcasting.

The trend would be to avoid in denominational programs those mistakes which some have made in the past and from which they have, according to their cold records, undeniably suffered. On the other hand it might be possible to capitalize for all and each, on denominational or parochial scales, those experimentations and energizings which have been found to be successful in the past.

Anyone who reads the Book of the Revelation will be struck

with the importance which figures, statistics and measurings assume in the pictures of the Holy City. They would be futile of course without the interpretation supplied by the Spirit. With that revelation they become tremendously revealing and decisive. So to-day, in the struggle to build the City of God, the Churches may well turn to measurings as occasion offers, asking for the interpretation of the Holy Spirit and expecting from His illumination the assurance of practicality, reality, sincerity and efficiency which is needed for the great task of evangelizing the world.

PART V

THE CYCLE MOVEMENT IN EVANGELISM

The Cycle Movement in Evangelism

If the periods of depression and the high peaks in the lines of the various denominations as graphed in Part II are compared, a general correspondence will be observed. In the descriptions the same general causes are suggested to explain most of the peaks and the valleys. It seemed worth while to bring these various lines together in some way to present a composite line of record for Protestantism so far as seven of the major denominations may be supposed to represent it. The result is very interesting as a glance at chart 9 will show.

There seems to be a decided cycle movement. If we smooth the line by employing the device of a five-year, centered, moving average, the cycle becomes even more distinct (see chart 10). Roughly speaking there has been a cycle movement with a span of about twenty years, with the high points in 1866, 1876, 1906 and 1921; with a secondary rhythm about every ten years, in 1857, 1866, 1876, 1887, 1894, 1906, 1915 and 1921. In addition to this cycle and rhythm effect there is also evidenced a vibratory movement which indicates that serenity and steadiness and perhaps program are not characteristic of the productive working of the Church. "Sometimes up and sometimes down" is the measure of the great mass of workers whose activity is recorded by this line.

The vibrations are significant from many angles. They may mark a lessened number of Church members from time to time or they may record a larger number of additions than usual. The line of course records a relationship between two

factors, people at work and their product in new members. Losses count in this line as well as increases. In some years these seem to have been enormous. No very good track has been kept of these in the statistics until recently. In one year at least there were heavy losses from epidemic and war.

CHART 9

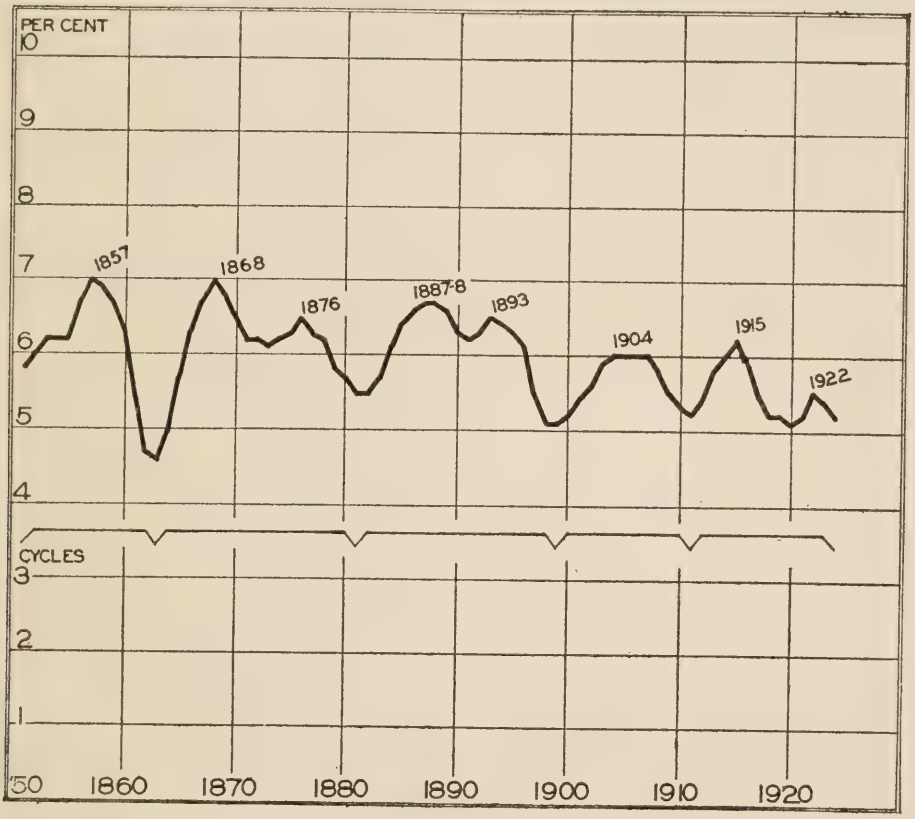
COMBINATION LINE OF SEVEN MAJOR PROTESTANT COMMUNIONS FROM 1849 TO 1927

This line represents the proportion of new members received on confession of faith, by baptism, or confirmation, in the Methodist Episcopal, the Presbyterian U. S. A., the Presbyterian U. S., the Northern Baptist, the Southern Baptist, the Protestant Episcopal and the Congregational denominations, compared with total communicant membership annually reported. Adjustments for Methodist reports have been made and there are other adjustments probably required. The line is approximately reliable, sufficiently so to bring out the pronounced cycle effect. The dotted line represents the (estimated) general level, 5.6, for Protestant productivity.

The annual loss in names erased or dropped from church rolls runs at least to three per cent of total membership and sometimes to five or even more. To overcome a three per-cent loss there must be at least a five per cent section of new members. The net increases should be at least one and a half per cent. Many of them recently have been less than one per cent.

The question looms large as we look at this statistical line, Whence does the cycle in the line of the Church come? Is it a

CHART 10



COMBINATION EVANGELISTIC INDEX LINE OF SEVEN MAJOR DENOMINATIONS

This line is smoothed by employing the five-year moving average (centered) to suggest the major and minor cycles and rhythms of the Protestant productivity line.

rhythm that is inherent in the nature of things, inescapable and ununderstandable? Or is it a beat that is thrummed by some generational impulse, the growing pains of American kultur, something like a subconscious impulse that rolls up toward war and controversy or an impulse that moves toward generational self-respect and redemption? Can we trace it back to a struggle against something evil or to an alliance with something good? Is its origin to be delved for in the area of biology or sociology or psychology or philosophy? Does God set the rhythm or is the measure of the time set by the baton of the devil?

This question cannot be settled offhand. All that can be done here is to submit the visualization, mark the cycles, provide the tabulations and raise the questions. There are doubtless those whose researches will help in understanding what these lines really mean or whose familiarity with business and economic lines will suggest practical angles of approach or forceful considerations which will open ways by which we can seek answers to some of these questions.

Meanwhile these questions, unanswered, will suggest to the thoughtful Christian a reappraisement of his own Christian philosophy. If he finds God setting the rhythm, which the Father would doubtless do in a personal and Godlike way through human personalities, the Christian could afford to be serene, undismayed, hopeful and helpful. He would be very keen for setting free the agencies or personalities which might appear to be needed to amplify the rhythm of God. He might not be so much concerned about binding men and institutions with creedal or other ligatures. The yokes about men's necks he would probably seek to strip off unless he could clearly see that they were attached to tugs joined directly to the chariot of God.

On the other hand if the Christian's philosophy is of the kind which sees the times growing worse, the devil beating his tattoo on the hollow skins of his evil world and men struggling against his enticing and debasing rhythms, he would grit his teeth and fight with his institutions and his agencies and power to disrupt and confound the iniquitous music to which to him his generation would seem to be marching. He would be careful, however, to fight, not his own panic fears, nor his brethren, nor persons, these must be won to a different music and a better marching tune and he must help to make it sweet and dominating. The devil's music cannot be overcome with noise or thunderings or screechings. In these things he is himself the expert. But against love and brotherhood and the angel's song at Bethlehem he cannot win.

If the cycle movement we are studying is portentous, it must be remembered that it rises and falls in terms of the commitment of young lives to God. This commitment in turn hinges on the consecrations and activities of Christian Believers who are massed in the Churches. When consecration is vapid and activities are relaxed, when absorption in vanities and indulgences is acute, this line reflects the situation. When conscience stirs, when good will multiplies, when vision comes and love for the young blossoms as it should this line rises into an alp of glory against the skyline.

In the play of generational forces the supremacy for good or bad may be settled by a very small margin. When the mass of evil is in balance with a mass of good and right, the small margin, other things being equal, may be measured in terms of leadership, sometimes quite humble, or by the pressure of events, by an old man's vision or a young man's dream. How important it is to mobilize the good-will power of the general run of Christian believers in order that the power of evil in

the world may be balanced out and the scales adjusted to the point where the impulse of the spirit of prayer, the fire of prophesying, the cheer of the Gospel and the hope of peace, may swing the rising generation toward God and keep it from lapsing into the decrepitude of the devil.

If the task of winning the oncoming generation devolves on the priests and the preachers, the task is hopeless. Their consecration is assured and their willingness to try the task is certain. But the task surely belongs, as a good-will task, to the fathers and mothers, to the brothers and sisters, to the lovers and friends of young people. The fifty-four million communicant religionists of America hoard an asset of good will quite beyond computation or visualization. It is quite sufficient for the task of drawing the ten or more millions of youth into fellowship with the divine. If the task were really attempted the by-products alone would rejuvenate the Churches and refresh the whole nation. The gold-power of the United States now dictates to the world. The God-power of the great free Churches of America could lift the whole post-war world into renascence and righteousness, abolish many ancient fears and tyrannies and bless with a new blessing from God all the families of the earth.

APPENDICES

Appendices

Tables of memberships, accessions on confession, by confirmation or baptism, together with the ratios of memberships to new additions.

Presbyterian Church, U. S. A.

Year	Members	Received On Conf.	Evangelistic Index
1826	127,440	.....	...
1827	135,285	12,938	9.5
1828	146,285	15,095	10.3
1829	162,816	14,846	9.1
1830	173,329	11,748	6.7
1831	182,017	15,357	8.4
1832	217,348	34,160	15.7
1833	233,580	23,546	10.0
1834	247,964	20,296	8.1
1835	.....	.....	...
1836	219,126	11,512	5.2
1837	220,557	11,580	5.2
1838	[1] 177,665	9,562	5.3
1839	128,043	6,377	4.9
1840	126,583	6,944	5.4
1841	134,433	7,624	5.6
1842	140,413	9,944	7.0
1843	159,117	16,416	10.3
1844	166,466	12,064	7.2
1845	171,863	7,325	4.2
1846	174,648	7,779	4.4
1847	179,371	7,587	4.2
1848	191,915	8,833	4.6
1849	200,705	8,970	4.4

[1] Old School figures, 1838-1869.

PRESBYTERIAN CHURCH, U. S. A. (*Cont.*)

Year	Members	Received On Conf.	Evangelistic Index
1850	207,129	10,349	4.9
1851	210,109	10,832	5.1
1852	210,199	9,709	4.6
1853	219,035	11,836	5.4
1854	225,160	13,418	5.9
1855	231,257	13,064	5.6
1856	233,458	12,287	5.2
1857	244,493	13,262	5.4
1858	258,871	20,787	8.0
1859	279,105	23,888	8.5
1860	292,361	17,862	6.1
1861	300,158	13,599	4.5
1862	302,643	8,773	2.8
1863	226,923	8,712	3.8
1864	231,190	9,170	3.9
1865	231,568	10,426	4.5
1866	238,316	17,811	7.4
1867	245,119	18,740	7.6
1868	251,233	18,352	7.3
1869	257,560	15,059	5.8
1870	[2]444,903	31,812	7.1
1871	453,525	27,458	6.0
1872	466,147	28,483	6.1
1873	470,119	26,450	5.6
1874	493,349	36,631	7.4
1875	502,545	31,628	6.2
1876	531,357	47,715	8.9
1877	553,382	42,502	7.6
1878	562,536	31,359	5.5
1879	568,073	28,331	4.9
1880	573,178	26,356	4.5
1881	575,475	24,780	4.3
1882	585,291	28,543	4.8

[2] 1870, Reunion of Old and New Schools.

PRESBYTERIAN CHURCH, U. S. A. (*Cont.*)

Year	Members	Received On Conf.	Evangelistic Index
1883	593,231	31,041	5.2
1884	607,481	33,677	5.5
1885	627,499	41,610	6.6
1886	648,187	49,685	7.6
1887	681,495	52,335	7.6
1888	706,208	49,694	7.0
1889	738,916	53,924	7.2
1890	760,530	48,048	6.3
1891	790,177	58,013	7.3
1892	812,258	55,031	6.7
1893	837,088	57,277	6.8
1894	877,073	72,809	8.3
1895	902,724	65,481	7.2
1896	923,515	62,583	6.7
1897	939,299	54,643	5.8
1898	954,942	55,345	5.7
1899	961,334	46,010	4.7
1900	983,433	54,731	5.5
1901	999,815	52,191	5.2
1902	1,024,196	64,475	6.2
1903	1,043,547	63,035	6.0
1904	1,068,082	64,078	5.9
1905	1,090,499	62,123	5.6
1906	1,127,267	73,697	6.5
1907	[3] 1,304,554	74,377	5.7
1908	1,275,844	72,595	5.6
1909	1,299,165	79,455	6.1
1910	1,315,409	72,696	5.5
1911	1,330,850	70,372	5.2
1912	1,352,876	76,079	5.6
1913	1,388,094	85,591	6.1
1914	1,427,668	88,806	6.2
1915	1,492,619	112,388	7.5

[3] Reunion with Cumberland Presbyterian Church.

PRESBYTERIAN CHURCH, U. S. A. (*Cont.*)

Year	Members	Received On Conf.	Evangelistic Index
1916	1,541,076	103,096	6.6
1917	1,579,110	93,191	5.9
1918	1,603,628	83,778	5.2
1919	1,571,366	56,060	3.5
1920	1,602,991	94,510	5.8
1921	1,685,859	117,990	6.9
1922	1,717,846	89,087	5.1
1923	1,759,613	102,406	5.8
1924	1,786,898	84,726	4.7
1925	1,828,916	104,609	5.7
1926	1,868,055	107,232	5.7
1927	1,885,727	86,908	4.6
1928	1,918,974	102,508	5.3

METHODIST EPISCOPAL [4]

Year	Total Members	Probationers	Ratio
1849	661,252	75,537	11.4
1850	688,565	87,751	12.7
1851	720,618	99,787	13.8
1852	728,700	90,170	12.3
1853	731,337	103,842	14.1
1854	781,930	103,913	13.2
1855	798,026	107,068	13.4
1856	798,953	101,833	12.7
1857	818,371	110,158	13.4
1858	953,918	187,914	19.6
1859	971,528	141,013	14.5
1860	991,244	134,046	13.5
1861	984,933	122,160	12.4

[4] Tabulations from Conference Minutes with foreign conferences and missions eliminated, U. S. A. only.

METHODIST EPISCOPAL (*Cont.*)

Year	Total Members	Probationers	Ratio
1862	939,356	98,562	10.4
1863	918,650	99,184	10.7
1864	922,736	97,559	10.5
1865	922,982	105,203	11.3
1866	1,025,139	159,376	15.5
1867	1,138,096	172,104	15.1
1868	1,246,401	192,935	15.4
1869	1,289,541	182,134	14.1
1870	1,356,896	191,845	14.1
1871	1,410,589	187,982	13.3
1872	1,447,002	183,488	12.6
1873	1,443,647	169,740	11.7
1874	1,539,440	212,313	13.7
1875	1,553,082	188,846	12.1
1876	1,623,573	219,623	13.5
1877	1,639,867	191,554	11.6
1878	1,666,102	184,622	11.0
1879	1,670,047	168,387	10.0
1880	1,707,643	170,097	9.9
1881	1,677,677	151,500	9.0
1882	1,709,468	166,256	9.7
1883	1,728,253	157,357	9.1
1884	1,790,006	175,993	9.8
1885	1,841,812	187,171	10.1
1886	1,937,108	208,246	10.7
1887	2,035,764	218,010	10.7
1888	2,097,659	209,549	9.9
1889	2,171,793	220,252	10.1
1890	2,214,324	201,306	9.0
1891	2,308,460	222,436	9.6
1892	2,356,289	211,446	8.9
1893	2,413,234	220,558	9.1
1894	2,530,522	278,454	11.0

METHODIST EPISCOPAL (*Cont.*)

Year	Total Members	Probationers	Ratio
1895	2,629,985	252,800	9.6
1896	2,675,036	240,498	8.9
1897	2,691,151	222,765	8.2
1898	2,720,541	211,275	7.7
1899	2,699,381	183,963	6.8
1900	2,744,766	200,749	7.3
1901	2,767,064	194,198	7.0
1902	2,800,771	200,365	7.1
1903	2,824,165	193,492	6.8
1904	2,852,102	191,388	6.7
1905	2,907,595	203,958	7.0
1906	2,974,706	212,874	7.1
1907	3,016,994	203,383	6.7
1908	3,074,121	191,247	6.2
1909	3,126,147	168,118	5.3
1910	3,154,217	146,860	4.6
1911	3,201,715	145,068	4.5
1912	3,261,209	137,955	4.2
1913	3,390,289	249,032	7.3
1914	3,534,778	279,833	7.9
1915	3,613,525	311,316	8.6
1916	3,694,144	269,285	7.2
1917	3,833,591	248,451	6.4
1918	3,779,616	189,584	5.0
1919	3,713,080	162,032	4.3
1920	3,874,147	287,714	7.4
1921	3,933,559	255,171	6.4
1922	4,020,005	233,311	5.8
1923	4,038,305	193,286	4.7
1924	4,061,580	203,672	5.0
1925	4,076,782	219,339	5.3
1926	4,088,556	199,140	4.8
1927	4,106,516	188,981	4.6

APPENDICES

Presbyterian Tabulation (Southern Assembly) [5]

Year	Members	Received on Confession	Evangelistic Index
1863	72,661	1,519	3.1
1864	.....	.....	...
1865	.....	.....	...
1866	65,588	6,375	9.5
1867	80,532	5,977	7.4
1868	76,949	2,857	3.6
1869	79,961	4,470	5.5
1870	82,014	5,048	6.1
1871	87,529	5,302	6.0
1872	91,208	3,201	6.0
1873	93,903	5,369	5.7
1874	105,956	7,129	6.7
1875	107,334	7,846	7.3
1876	112,183	7,693	6.8
1877	112,550	6,302	5.5
1878	114,578	6,375	5.5
1879	116,755	6,351	5.4
1880	120,028	5,920	4.9
1881	121,915	4,839	3.9
1882	123,806	6,062	4.8
1883	127,017	6,638	5.2
1884	131,258	7,359	5.6
1885	135,201	9,951	7.3
1886	143,743	11,644	8.1
1887	150,398	12,145	8.0
1888	156,249	10,173	6.5
1889	161,742	9,501	5.8
1890	168,791	11,400	6.7
1891	174,065	11,024	6.3
1892	182,516	11,224	6.1
1893	188,546	12,187	6.4

[5] These figures are taken from the appendix (page 197), Weber, *Presbyterian Statistics through One Hundred Years*, and represent United States membership only, no foreign presbyteries.

PRESBYTERIAN TABULATION (SOUTHERN ASSEMBLY) (*Cont.*)

Year	Members	Received on Confession	Evangelistic Index
1894	199,167	14,098	7.0
1895	203,999	13,598	6.6
1896	210,539	11,874	5.6
1897	211,694	10,592	5.0
1898	217,075	10,842	4.9
1899	221,194	8,613	3.8
1900	225,890	9,705	4.2
1901	227,991	8,319	3.6
1902	230,655	10,405	4.5
1903	235,142	10,489	4.4
1904	239,888	11,072	4.6
1905	246,769	11,110	4.5
1906	252,882	13,476	5.3
1907	262,390	14,367	5.4
1908	269,733	14,153	5.2
1909	279,803	15,998	5.7
1910	281,920	13,392	4.7
1911	287,174	13,437	4.6
1912	292,845	14,103	4.8
1913	300,771	15,979	5.3
1914	310,602	16,149	5.1
1915	332,339	20,156	6.0
1916	348,223	21,804	6.2
1917	359,335	19,804	5.5
1918	363,241	22,441	6.1
1919	364,230	13,587	3.7
1920	376,517	20,643	5.4
1921	397,058	24,369	6.1
1922	411,854	24,002	5.8
1923	428,292	23,731	5.5
1924	438,818	22,535	5.1
1925	457,093	24,200	5.2
1926	462,177	21,948	4.7

APPENDICES

Presbyterian Tabulation (Southern Assembly) (*Cont.*)

Year	Members	Received on Confession	Evangelistic Index
1927	439,621	21,024	4.7
1928	444,657	19,647	4.4

Congregational Tabulations [6]

Year	Members	Received on Profession	Evangelistic Index
1857	224,732	6,913	3.0
1858	235,369	12,812	5.4
1859	250,452	25,202	10.0
1860	253,765	7,486	2.9
1861	255,034	5,522	2.1
1862	257,191	6,196	2.4
1863	260,284	7,765	2.9
1864	262,649	9,032	3.4
1865	263,296	11,030	4.1
1866	267,453	11,249	4.2
1867	278,708	19,127	7.6
1868	291,042	16,432	5.6
1869	300,362	15,167	5.0
1870	306,518	13,501	4.4
1871	312,054	13,271	4.2
1872	318,916	13,945	4.3
1873	323,679	13,216	4.0
1874	330,391	15,279	4.6
1875	338,313	17,306	5.1
1876	350,658	20,844	5.9
1877	365,595	24,138	6.6
1878	375,654	20,498	5.4
1879	382,540	16,689	4.3
1880	384,332	12,230	3.1
1881	385,685	11,311	2.9
1882	387,619	13,539	3.4

[6] Figures from the tabulations in the *Congregational Yearbook*.

CONGREGATIONAL TABULATIONS (*Cont.*)

Year	Members	Received on Profession	Evangelistic Index
1883	396,209	14,800	3.7
1884	401,549	17,923	4.4
1885	418,564	21,729	5.1
1886	436,379	27,166	6.2
1887	457,584	41,156	8.9
1888	475,608	25,994	5.4
1889	491,985	29,286	5.9
1890	506,832	27,592	5.4
1891	525,097	30,614	5.8
1892	542,725	31,582	5.8
1893	561,631	34,444	6.1
1894	583,539	38,853	6.6
1895	602,557	35,327	5.8
1896	615,195	32,147	5.2
1897	625,864	31,090	4.9
1898	628,234	25,189	4.0
1899	629,874	24,514	3.8
1900	633,349	27,101	4.2
1901	645,994	28,398	4.3
1902	652,849	29,195	4.4
1903	660,400	29,403	4.4
1904	673,721	30,193	4.4
1905	684,322	34,881	5.0
1906	696,723	32,890	4.7
1907	708,553	34,587	4.8
1908	719,195	35,100	4.8
1909	731,079	34,245	4.6
1910	735,563	30,582	4.1
1911	738,741	30,319	4.1
1912	743,016	30,776	4.1
1913	750,193	34,294	4.5
1914	763,182	40,787	5.3
1915	780,414	43,172	5.5
1916	795,793	42,081	5.2

Congregational Tabulations (*Cont.*)

Year	Members	Received on Profession	Evangelistic Index
1917	808,415	39,624	4.9
1918	808,122	29,467	3.6
1919	808,266	33,852	4.1
1920	819,225	39,922	4.8
1921	838,271	45,875	5.4
1922	857,846	44,175	5.2
1923	861,168	37,305	4.3
1924	878,995	44,132	5.2
1925	901,660	45,722	5.0
1926	914,698	42,091	4.6
1927	928,558	39,811	4.2

Protestant Episcopal Tabulation [7]

Year	Members	Confirmed	Ratio
1849	91,532	6,659	9.2
1850	89,359	7,554	8.4
1851	98,655	6,332	6.4
1852	98,857	7,517	7.6
1853	98,358	8,631	8.7
1854	102,749	8,798	8.5
1855	107,560	10,584	9.8
1856	116,735	11,138	9.5
1857	116,295	11,337	9.7
1858	127,953	17,514	13.7
1859	135,767	14,596	10.7
1860	146,588	14,781	10.0
1861	150,591	11,780	7.8
1862		no report	
1863		"	
1864		"	

[7] Foreign membership including Porto Rico, the Philippines and Honolulu, is omitted from the tables. The figures are taken from the *Churchman's Almanac* to 1880, and beginning with 1881 from the *Living Church Annual.*

PROTESTANT EPISCOPAL TABULATION (*Cont.*)

Year	Members	Confirmed	Ratio
1865	154,118	15,360	9.9
1866	161,224	19,296	11.9
1867	178,102	19,616	11.0
1868	194,692	21,958	11.2
1869	176,686	20,793	11.7
1870	218,315	22,115	10.1
1871	232,354	23,252	10.0
1872	224,585	22,127	9.8
1873	254,857	23,515	9.2
1874	273,554	26,888	9.8
1875	265,357	22,503	8.4
1876	284,835	26,954	9.4
1877	302,069	28,299	9.6
1878	312,718	25,190	8.0
1879	322,713	24,652	7.6
1880	338,333	25,632	7.5
1881	341,155	24,846	7.2
1882	343,643	24,287	7.0
1883	372,299	26,380	7.0
1884	381,469	29,426	7.7
1885	396,322	33,961	8.5
1886	417,178	35,180	8.4
1887	436,810	33,261	7.6
1888	457,250	37,487	8.1
1889	484,020	38,384	7.9
1890	504,898	40,562	8.0
1891	531,535	40,569	7.6
1892	550,800	41,176	7.4
1893	573,093	42,090	7.3
1894	591,652	43,576	7.3
1895	614,136	44,151	7.1
1896	637,279	44,721	7.0
1897	659,268	45,204	6.8
1898	679,604	44,039	6.4
1899	700,458	41,302	5.8

PROTESTANT EPISCOPAL TABULATION (*Cont.*)

Year	Members	Confirmed	Ratio
1900	712,997	43,121	6.0
1901	742,462	45,629	6.1
1902	756,976	46,078	6.0
1903	772,095	48,413	6.2
1904	797,237	48,586	6.0
1905	816,164	49,964	6.1
1906	835,305	54,419	6.5
1907	859,245	51,077	5.9
1908	884,389	52,156	5.8
1909	909,740	52,727	5.7
1910	926,176	52,913	5.7
1911	944,600	52,012	5.5
1912	967,256	53,331	5.5
1913	983,295	53,436	5.4
1914	1,011,895	54,300	5.3
1915	1,037,194	58,858	5.6
1916	1,063,121	58,045	5.4
1917	1,067,739	52,061	4.8
1918	1,056,823	41,595	3.9
1919	1,059,503	45,714	4.3
1920	1,069,559	48,031	4.4
1921	1,074,828	58,894	5.4
1922	1,111,415	64,146	5.7
1923	1,121,462	63,673	5.6
1924	1,130,575	60,616	5.3
1925	1,155,289	61,691	5.3
1926	1,164,106	61,716	5.3
1927	1,180,049	61,407	5.2

BAPTIST TABULATIONS

NORTHERN CONVENTION [8]

Year	Members	Baptisms	Ratio
1881	.....	.....	...

[8] Up to 1918 inclusive the figures are from *Survey of Fields and Work of Northern Baptist Convention*, 1920 edition. Beginning with 1919 from *Baptist Year Book*.

Baptist Tabulations (*Cont.*)

northern convention (*Cont.*)

Year	Members	Baptisms	Ratio
1882	.....	.....	...
1883	.....	.....	...
1884	.....	.....	...
1885	.....	.....	...
1886	.....	.....	...
1887	.....	.....	...
1888	.....	.....	...
1889	.....	.....	...
1890	.....	.....	...
1891	.....	.....	...
1892	.....	.....	...
1893	.....	.....	...
1894	900,193	66,877	7.4
1895	927,348	58,835	6.2
1896	948,831	50,650	5.3
1897	971,683	50,535	5.2
1898	986,931	48,014	4.8
1899	988,872	37,539	3.7
1900	1,001,692	44,762	4.4
1901	1,007,840	41,023	4.0
1902	1,021,911	48,661	4.7
1903	1,034,673	64,507	6.2
1904	1,044,604	48,360	4.6
1905	1,072,934	55,910	5.2
1906	1,107,995	58,330	5.2
1907	1,104,029	53,171	4.8
1908	1,157,648	59,584	5.1
1909	1,186,893	84,883	7.1
1910	1,200,249	53,975	4.4
1911	1,211,646	53,798	4.4
1912	1,212,631	54,639	4.5
1913	1,266,497	57,279	4.5
1914	1,303,979	71,824	5.5
1915	1,341,957	81,844	6.0
1916	1,398,016	77,610	5.5

Baptist Tabulations (*Cont.*)

northern convention (*Cont.*)

Year	Members	Baptisms	Ratio
1917	1,483,415	69,863	4.7
1918	1,494,343	57,276	3.8
1919	1,285,416	51,146	3.9
1920	1,210,834	39,130	3.2
1921	1,253,878	52,498	4.1
1922	1,267,721	69,138	5.4
1923	1,284,764	66,893	5.2
1924	1,368,967	62,991	4.6
1925	1,419,791	66,762	4.7
1926	1,381,600	70,839	5.1
1927	1,399,931	65,951	4.7

southern convention [9]

Year	Members	Baptisms	Ratio
1881	974,100	48,635	4.9
1882	.....	.....	...
1883	948,184	55,468	5.8
1884	997,509	64,301	6.4
1885	1,039,600	66,527	6.4
1886	1,065,171	90,649	8.5
1887	1,115,276	82,714	7.4
1888	1,157,080	72,721	6.2
1889	1,194,520	77,507	6.4
1890	1,235,765	81,800	6.6
1891	1,282,221	84,076	6.5
1892	1,321,540	82,478	6.2
1893	1,363,351	93,842	6.8
1894	1,431,041	105,190	7.3
1895	1,468,991	90,877	6.1
1896	1,529,191	97,557	6.3
1897	1,568,906	98,984	6.3
1898	1,586,709	77,243	4.8
1899	1,608,413	73,635	4.5

[9] Figures are from the *Southern Baptist Year Books* from 1883 to 1927-8.

BAPTIST TABULATIONS (*Cont.*)
SOUTHERN CONVENTION (*Cont.*)

Year	Members	Baptisms	Ratio
1900	1,657,996	80,465	4.8
1901	1,683,039	95,610	5.6
1902	1,737,466	108,517	6.2
1903	1,805,889	103,241	5.7
1904	1,832,638	103,021	5.6
1905	1,899,427	105,905	5.5
1906	1,946,948	124,911	6.4
1907	2,015,080	129,152	6.4
1908	2,139,080	146,717	6.8
1909	2,219,911	140,980	6.3
1910	2,332,464	134,440	5.7
1911	2,421,203	132,396	5.4
1912	2,446,296	123,471	5.0
1913	2,522,633	137,396	5.4
1914	2,588,633	151,441	5.8
1915	2,685,552	168,235	6.2
1916	2,744,098	160,497	5.8
1917	2,844,301	148,699	5.2
1918	2,887,428	113,833	3.9
1919	2,961,348	123,069	4.1
1920	3,199,005	173,595	5.4
1921	3,220,383	233,571	7.2
1922	3,226,321	221,952	6.8
1923	3,494,189	195,864	5.6
1924	3,574,531	209,676	5.8
1925	3,648,516	224,191	6.1
1926	3,708,253	198,544	5.3
1927	3,765,001	202,420	5.3

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